THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

Contents for February, 1915

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PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | LITERARY EDITOR Dr. J. Ingram Bryan

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WATER SCENE AT MUKÔJIMA

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THE JAPAN MAGAZINE

VOLUME FIVE FEBRUARY, 1915 NUMBER TEN

MUKOJIMA

By F. YAMAZAKI

WHAT the river Thames is to London the Sumida is to Tokyo. It meanders through the heart of the city, and along its banks are some of the more important pleasure grounds of the metropolis. At the same time it is the main highway for endless and important traffic. On the left side of the Sumida toward its upper reaches, just outside the city, is the beautiful Mukojima, which has been a place of recreation for citizens since long before the capital was called Tokyo.

The river Sumida is old in Japanese literature and story. In the *Ise Monogatari*, one of the classics written in the Heian era, there is mention of the fact that Ariwara Narihara, the hero of the book, after leaving Kyoto, at last reached the banks of the river Sumida; and when he was crossing the stream in a ferry boat, he saw a bird with red bill and legs, which, he was told, bore the name of *miyakodori*, or bird of the capital. At that time, of course, Kyoto was the capital; and the hero was puzzled as to how the bird on the Sumida river got this name. At any rate the word "capital" reminded him of those left behind in Kyoto and he at once composed a poem:

Nanishi owaba
Iza koto towan
Miyakodori
Waga omo-o hito no
Ariya nashi ya to!

(If bird of the Capital thou really be, whether my love still dwells there O, tell me!)

After Yedo, the shogun's capital, began to assume extensive proportions, banks were built along the Sumida to restrain its impetuous waters in time of flood; and in the region of Mukojima the banks were planted with cherry trees. That is now about two hundred years ago. In 1789 Tokugawa Iyenari, the eleventh shogun, planted more cherry trees, since which time others have been added, until now the place is a veritable forest of such trees, whose filmy-misted

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blossoms in the spring-time fill the air with delicious odor and indescribable beauty, attracting countless numbers of pleasure-seekers from near and far. Both nights and days the river-side is crowded with boats filled with gay parties, who come to spend a few hours in seeking the happy combination of pleasure to please and be pleased with the entire crowd.

In the vicinity is a shrine dedicated to Izanagi, the Creator of Japan. The deity who makes this journey for that purpose is supposed to have to find a wife. The shrine is called the Mimeguri Jinja; and though once amid the rice fields it is now surrounded by the houses of the ever-increasing city. The shrine originated in a famine year nearly eighteen hundred years ago. Though it was [illegible] by the people in order to [illegible] the deity would [illegible] the famine. [illegible] the people in great numbers to the shrine, and [illegible] (If then he is a deity who can behold the rice-fields, go round them the e times and we shall have rain!)

The word used always means to [illegible] [illegible] [illegible]

blossoms in the spring-time fill the air with delicate odor and inimitable beauty, attracting countless numbers of sightseers. For some two and a half miles along the river the rows of cherry trees extend; and there in season the happy multitudes gather to picnic and to talk in sympathy with the environment.

In the vicinity is a shrine dedicated to Inari, the Ceres of Japan, the deity who makes the grain grow, for that some superhuman power makes it grow to feed mankind is the belief of most Japanese. The shrine is called the Mimeguri Jinja; and though once amid the rice fields it is now surrounded by the houses of the expanding city. The shrine originated in a famine year many centuries ago, when the farmers thought it well to preclude the recurrence of a dry season by showing greater devotion to the Spirit whence all life comes. Takarai Kikaku, a poet of the time, composed a petition in *haiku* metre for the people to chant before the shrine:

Yudachi ya
Tawo mimeguri no
Kami naraba!

(If thou be a deity who can behold the rice fields, go round them three times and so bring rain!)

The word *mimeguri* means to encircle thrice, and it is at the same time the name of the shrine. After the prayer was duly offered the god gave heed, and refreshing showers at last descended.

Another interesting shrine is the Ushi no-gozen Gongen, dedicated to Susano-no-mikoto, standing north of the Mimeguri Jinja, with attractive grounds and a tablet representing the god of plague painted by the great artist Hokusai. In the immediate vicinity is the Chomyoji temple, in the grounds of which is sold famous rice cake wrapped in cherry leaves, known as *sakuramochi*. About three *cho* distant is a shrine called Akiha Gongen-sha, with wide grounds, pleasant groves and a lake, forming a tempting place of sojourn for children. Before the shrine is a monument to the memory of Hiroshige. Ajacent is the shrine of Sarudahiko-no-mikoto with many interesting old monuments. This shrine has frequent mention in the old romances of the Tokugawa era. Another sacred building famous in romance is the Mokuboji. The story goes that in ancient times Umewaka Maru, the son of a Kyoto noble, was kidnapped, brought to this spot and murdered. The villagers buried the mutilated body and erected over it a shrine, and the tomb of the unlucky youth is still pointed out to the visitor. The incident has formed a *motif* in many a play and song, the tradition being that the mother of lost boy once came there looking for him and was vouchsafed a vision of his disembodied spirit.

In the Mukojima region there is a place known as Kanegafuchi, or Bell Abyss, which is a pool where the Ayase stream pours into the Sumida. It is said that

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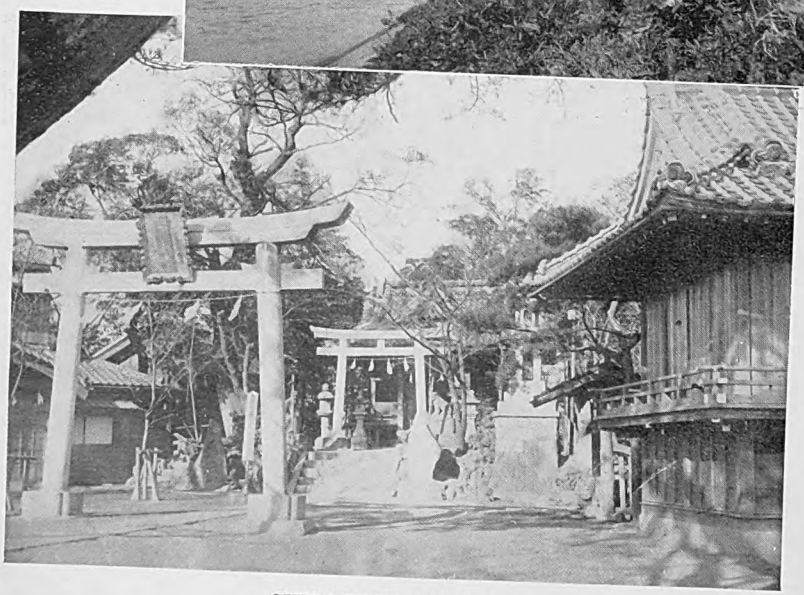
FAMOUS
CAKE SHOP
AT CHOMEIJI

STEAMBOAT
LANDING
AT KOTOTOI



SHIRAHIGE SHRINE

MUKOJIMA SCENES

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once the bell of the Fumon temple fell into the stream at this spot, and could not be recovered although it could be seen at the bottom. Every time its recovery was attempted a sudden storm arose and obstructed the operations. In time the belief gained ground that a dragon in the deep was refusing to let the bell be taken up, hence the name ever since given the place.

Along the banks of the Sumida in this region are the boathouses of the Imperial University and the First High school. Regattas take place along the stream in season. Standing on the bank one sees in the distance the temple of Kwannon at Asakusa, with its vast roof curving skyward and its five-storied pagoda penetrating the blue distance. In every direction the landscape is most fair, suggesting just such views as one sees in pictures by the famous Hiroshige, who loved this environment. If one wishes to see the remaining relics of old Yedo Mukojima is the best place to go. There the ferry boats ply to and fro across the Sumida as they have done for centuries, especially between the big bridge at Senju and the Azuma bridge. In the far distance on clear days, too, one can see Fujisan towering in solitary grandeur heavenward, just as Japanese poets and painters have seen it from time immemorial. Northward the peak of fair Mount Tsukuba still rises, and the *Miyakodori* with their red bills and legs still hovering over the river or bathing in its waters as in times of old.

There is no season of the year when a trip to Mukojima is not pleasant and refreshing to both mind and body. Every kind of fancy and taste can be accomomdated there. Of course it is in cherry-blossom time that Mukojima is in its glory. Such a paradise of sweet-scented bloom is not be found anywhere. Either in river boats or on foot the multitudes hurry there to feast their appetites for beauty and mental refreshment. Their dancing and sports under the beautiful trees are the happiest of the whole year. Thousands of children come in great armies: these are the various schools of the city turning out *en bloc* to see the flowers. Even in the hottest days of summer there is a cool breeze blowing at Mukojima; and at night the darkness is illuminated by fireflies. In autumn too the place is a favorite spot for moon-viewing and for listening to the shrill music of myriad insects. In the Hyakkayen garden are fine collections of autumn flowers. Even in winter Tokyo citizens go to Mukojima for favorite snow-scenes. From ancient times it was an ideal winter excursion to proceed up the Sumida by pleasure boat to Mukojima to see the new-fallen snow. Mukojima is indeed one of the most ideal pleasure resorts in the vicinity of Tokyo, and one thoroughly typical of Japanese taste.

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SNOW FALL AT YOSHINO

Asaharabe

Ariake no tsuki to

Miru made ni

Yoshino no yuki o

Furuka shirazuki!

*

At the break of day,

Just as through the morning moon

Lighted the dim scene,

Yoshino's fair barrier lay

In a haze of falling snow!

Kinenori Sakanoue (10th Century)

Trans. by Dr. Clay MacCauley

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SNOW FALL AT YOSHINO

Asaborake

Ariake no tsuki to

Miru made ni

Yoshino no sato ni

Fureru shirayuki!

At the break of day

Just as though the morning moon

Lightened the dim scene,

Yoshino's fair hamlet lay

In a haze of falling snow!

Korenori Sakanoue (10th Century)

Tran. by Dr. Clay MacCauley

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THE GODS AND WAR

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

IN an American paper some time ago a writer wittily remarked that if the Almighty hears and answers the petitions of all the belligerents now appealing to heaven, who shall say that miracles have ceased? But, as a matter of fact, are all the warring nations really appealing to the same god? If they are it is most remarkable that they should have conceived such divergent views of the divine character. The god of the German is more different from the god of the British than Buddha is from Christ. Indeed the gods of to-day seem just as much the creations of human imagination as gods ever have been; so much so that the only god a Teuton or a Briton can understand is a god just like himself. War brings out all this crude anthropomorphism with a vengeance. But to many it will no doubt appear probable that a really responsible, self-respecting deity could hardly be expected to approve fully of either side to the quarrel.

At a time when most of the most civilized nations are slaying one another in the most approved and effective manner, and civilizations are appealing to their gods in support of policies and methods wrought by civilized slaughter, it is interesting to note that Japan too has her war gods. She has not, however, been so rash as to assume that the god who approves of war is really the same as the deity who is bent on peace. Old Japan could not conceive of a deity loving both war and peace, as the deity or deities of Europe appear to do. All the gods of Japan are not warlike; for the supervision of the arbitrament of the sword there is one special deity, Hachiman, the god of war. Whether one god in whom are believed to inhere all the qualities that make for both war and peace is more rational than a belief in a plurality of gods representing such divergent proclivities as those of war and peace, we do not now undertake to decide, but certainly it would seem that the god now appealed to in war is somewhat different from the deity worshipped in ordinary times. In Britain the clergy are being forbidden to shoulder the rifle or draw the sword, which looks as if in England no less than in Japan there was somehow a conviction that the god of the Church is after all not the god of war Needless to say, it has not always been so understood by the representatives of the Church. Has the god changed or have the representatives of the Church changed gods? The Japanese at any rate have always assumed that the god of battles was different from the god of things as they ought to be, and that the god of war was the one deity that took a hand in the emergency of war.

At all events if there be really a god who interests himself to any practical degree in the disputes of men, he surely must know that they who are bent on

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THE GOOD AND WAR

By HORTAKU TSUDA

(Expert of the Imperial Agricultural Bureau)

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making most progress in perfecting the weapons of warfare will be of all people the most likely to seek opportunity to test them. Even a dolt of a deity could see that he could not be a god of war without war. Gods no less than men do not make weapons for nothing. When the science and wealth of a people are devoted to inventing and creating instruments of destruction what kind of deity do such people worship, if not the god of war; and with such devotion there must naturally to the conviction that the god of war and the god of peace are permanently irreconcilable. Does not this suggest a most disastrous confusion, perilous to men and nations alike? But if peace and righteousness can come only through war, then is not the war god right after all; and the only problem between contestants is to know which side the war god is on. Presumably the war god, if he be worthy of his title, is on the side of war, and therefore on the side of those that want to fight. This is apparently the Teutonic idea. Every man's god seems to be a war god when the man wants to fight, and every man's god is on his side in the quarrel. It is then only a question of superior fighting deities. There are doubtless some nations who would fight even though the god of battles were against them. They are fated to destruction. To them the god of other nations is never in the right. Certainly the world's war theology is as much in need of straightening out as ever it was, and ignorance of deity is just as cosmopolitan as in ages past.

All this confusion is simplified to a degree by the Japanese theory, of war gods as distinct from peace and other divinities. That a plurality of gods is not wholly irrational has been shown by the writings of the late Professor William James, of Harvard. The Japanese never assumed that the war god was so stupid as to be on both sides in a quarrel, and so each side appealed to the same tribunal to judge between them. The notions of the war diety held by the various warring tribes and clans of old Japan do not suggest that there was any great difference of opinion as to the character of the war god, such as is indicated in the British and German conceptions respectively. There appears to have been no theory that might is right, or that the deity was on the side of the strongest battalions. It seems to have been taken for granted on both sides that a being of godlike qualities would find his own reasons, without any human assistance, for arriving at verdict. There was nothing to do but make to him a final appeal. The reasons why the war god took the side of one contestant or the other always were mysterious in the eyes of many, especially to the losing side. But man proposes and God disposes, and so there was an end to it. How far the nations now at war can get beyond the wisdom of this pragmatic sanction is a question.

To those who believe in the arbitrament of the sword as the surest way to a solution of international disputes, there is little help or consolation in considering the question whether war is sinful or inhumane: they apparently leave that to the god of war to decide, and if he can make it all right with the god of peace, well and good; but if not, what then? Presumably the case must in that event come before a heavenly conclave and be adjusted on a more elevated plane, man caring little, so long as the region of conflict be removed from earth. The while, on earth, each nation or people, is fighting

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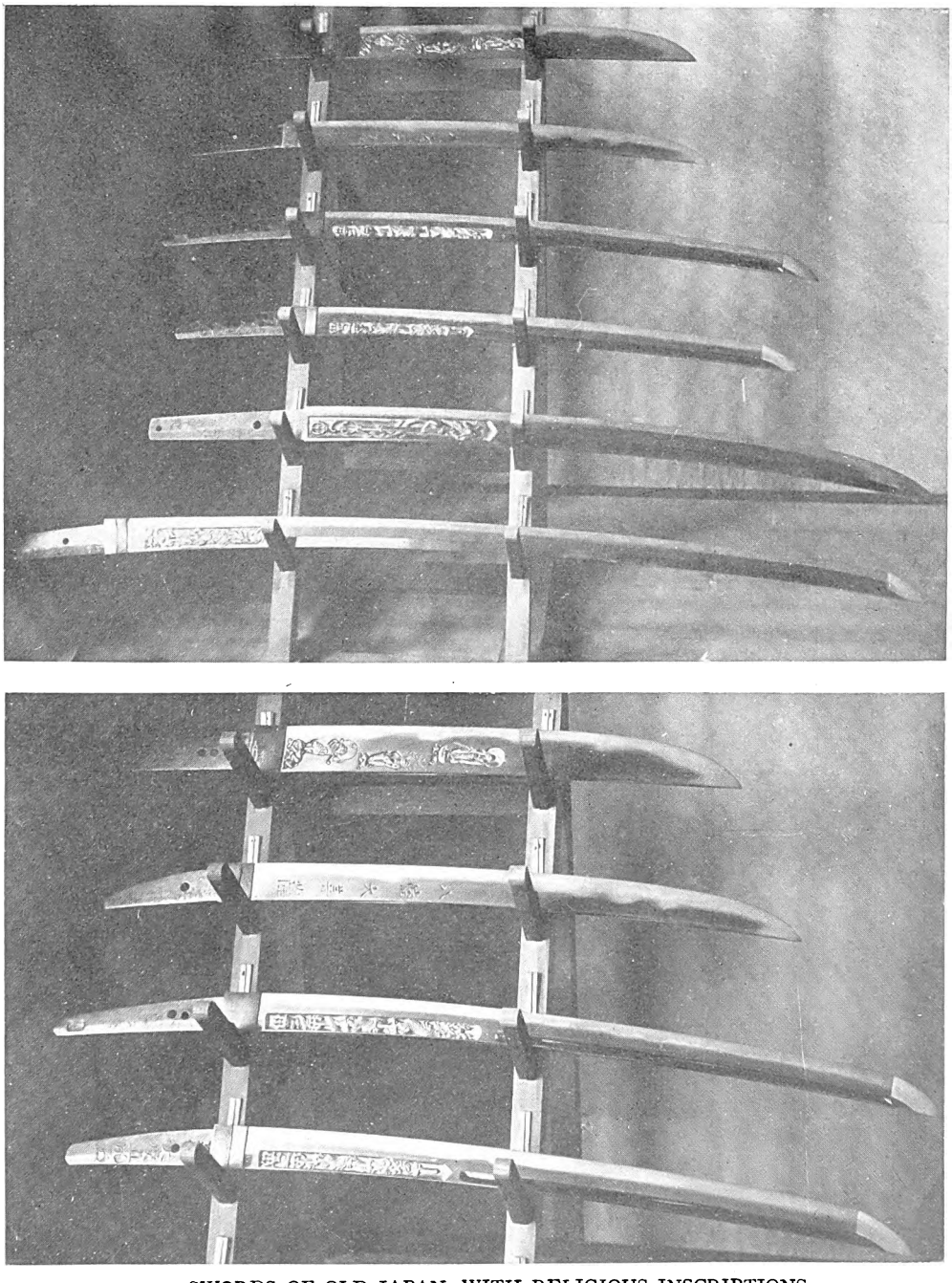

SWORDS OF OLD JAPAN, WITH RELIGIOUS INSCRIPTIONS

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for its own interests, and appears to think it can do no wrong for its country's sake. With most people it is "my country right or wrong"; and this notion that one's country is invariably in the right will be found to be based somewhow on a religious sanction, which inevitably associates war with religion and makes the war god necessary. There is no nation on earth but thinks that religion is necessary to assurance of victory in war.

This relation between war and religion is a very old one, as old as man, perhaps, and it as real to-day as ever it was. My present task is to trace as briefly as I may the history of this idea as suggested by the banners, war weapons and symbols of war in old Japan.

And first as to why Hachiman became the war god of the Japanese. In the Iwashimizu Hachiman shrine there is a banner said to have floated over the victorious army of the great Minamoto Yoshiiye of the 11th century. This banner is of silk, and is 3 feet wide and 9 in length. Over two black lines across the bottom are written in ideographs, the words: *Hachiman Daibosatsu.* Now it is well known that the war god, Hachiman, is a deification of the Emperor Ojin. Hachiman is one of the most popular divinities in the Japanese pantheon, and in some parts of the country, more especially in the northwestern districts, there are shrines sacred to his memory set up every few miles. Then how did this divinity come to be regarded with such great honor?

It was this way. When Minamoto Yoriyoshi marched to Oshu for the subjugation of the Abe family he built a shrine to Hachiman every 5 miles of the way, praying to that deity for victory. It will be remembered that on the banner already alluded to the war god is represented as a Bosatsu, or Buddhist deity; for when Buddhism came to Japan it soon discovered that it could make no headway without coöperation with the national or Shinto deities, and it even found a place in its pantheon for a war god, hitherto foreign to its genius; and consequently the Shinto god of war, Hachiman, was incorporated with the Buddhist divinities. This explains how Hachiman came to be regarded as a war god by the Buddhists, but we have yet to explain how he came to be so regarded by the Shintoists or people of Japan.

Hachiman, or in other words, the Emperor Ojin, was a child of miraclous birth. During a war that threatened the Imperial sovereignty in the 2nd century the national deities revealed to the Emperor Chuai that the best way to suppress the rebels was to turn their attention to foreign conquest, and so they were induced to invade Korea. Before the invasion could be carried out the Emperor passed away, and the campaign was undertaken by the Empress Jingo. Before setting out on so perilous an expedition her Majesty invoked the aid of the gods at the national altars, whereupon the four guardian deities descended from on high bearing a heavy floating banner on which were inscribed the main points of the strategy to be observed on the campaign in Korea. Under those divine auspices she set out on the expedition to the long coveted peninsula. As the war proceeded prosperously the Imperiai lady one day burned a holy war book and drank the ashes thereof as a divine potion; and the Imperial prince thereafter born was found able to recite the whole of the holy war book even from the day of birth. Moreover, at the very moment of his birth

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for its own interests, and appears to think it can do so only for its own profit and with those people it is at war with. And this notion that each country is invariably in the right will be found to be based somewhere on a religious question, which invariably means with religion and on the wrong side. There is no nation on earth that does not think religion is necessary to the cause of victory in war.

This religious element is and religion [illegible] as it is now, [illegible] the history of this idea as suggested by the Japanese war-gods and symbols of war in old Japan.

And first as to why Hachiman became the war-god of the Japanese. In the Sanskrit tradition Hachiman was the Buddhist Bodhisattva said to have visited earth in the form of a Japanese deity in the 8th century. The name Hachiman is said to be [illegible] and to [illegible] Chinese words for eight banners. These two words thus mean the banners and so in Hachiman's name. Hachiman's symbol is well known also the war-god Hachiman is one of the most popular divinities in the Japanese pantheon, and in some parts of the country more especially in the northwestern districts there are shrines erected to his memory on every hill. They how did this divinity come to be regarded with such great honor?

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eight banners appeared let down from heaven to convince the world of the divinity of the Imperial child. The word Hachiman in Japanese means "eight banners." Over the birthplace of the wonderful prince a shrine was erected, and the prince in due time became the Emperor Ojin, who was posthumously exhalted as the god of war, and called Hachiman, or Eight Banners.

To the highly sophisticated intellectualists of western lands the pedigree above outlined may seem complicated and of somewhat doubtful theology, but it is surely as rational and respectable as that of the war gods of Europe, so highly bred and yet so capable, if all reports be true, of such very questionable tactics. War is something, we admit, which even a deity cannot make decent or humane; and if war must be, it is as well to have a god to supervise it as to have gods for the supervision of other less dangerous matters; and when all scores are paid off, we feel convinced that the war gods of Japan will have come out of the fracas, suffering less from loss of reputation than some others, whom we shall forbear to name, since comparisons are odious.

But this is not all. We can do much better still. In the Hodarakuji temple at Kamakura there is an ancient banner of the Heike family, 3 feet by 2, bearing 6 idcographs meaning "98,000 gods of war." Here is enough to go around surely, and even some to spare for Europe, should they come short there. In a world where the causes of disputation and quarrel are so various and notions of right and wrong so divided, it is well to have enough war gods to satisfy all, and Japan offers a more assorted and excellent selection than other nations.

Other evidences of the esteem in which the war god was held by our ancestors, no less than by ourselves, are to be found on the old offensive and defensive weapons in our war museums. In the Tokyo Imperial Museum there is a helmet from the deft hand of the famous Myochin Fusamune on the outside of which is engraved *Han-nyá-kyo*, while within are the names of the deities, Amaterasu, Hachiman and Kasuga, a triad not uncommonly found on weapons and war banners. Doubtless the wearer of such a piece of armour believed that these could defend him in battle; and to make sure of not prejudicing the case on the score of race, he had the Buddhist as well as the Shinto deities represented, for even in godly matters two heads are also better than one etc. This traid of deities has been associated on martial weapons and banners since the 12th century when great military families like the Fujiwara began to appear in Japan. The theology of the triad is as involved and complicated as any other, but it seems that Hachiman, the god of war, was regarded as an incarnation of Amaterasu the creator of Japan.

Another religious war symbol in the Imperial Museum is a banner bearing seven Chinese ideographs in gold, signifying the *Hokkekyo*, or sacred scriptures of the Buddhists, the suggestion being that all who repeat the title on the banners will have the same protection in war as if he were able to recite the entire scriptures. In old Japan the warrior's faith in gods was also indicated by inscriptions and emblems on his sword. In the Tokyo Imperial Museum there are swords bearing the image of Fudo or some other Buddhisy divinity. On an iron curiass of the 16th century there is the ideograph for Heaven, to the right of which is inserted in the blade a skull of bronze.

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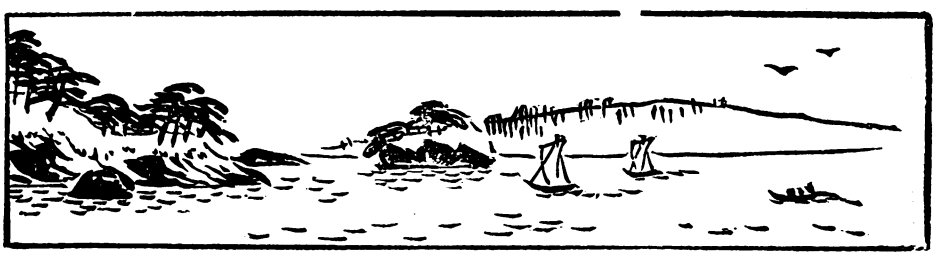
This signified that in the opinion of the owner of the weapon the fate of the warrior is in the hand of Heaven, and he must accept his fate, even though it mean the leaving of his skull on the battle field. The same brave spirit is suggested in one of our oldest war songs coming down from the 8th century :

Our corse to the deep if we fight on the sea.
Or the weeds o'er our bones if they bleach on the field,
Since 'tis all for the sake of our Emperor dear,
And with honor and joy we go forth for this !

A similar faith is found in the oath taken by the great warriors of old before going forth to battle, numerous examples of which are to be found in Japanese history. The gods of heaven and earth were invoked, including those of Buddhism as well as Shinto. Temples and shrines were erected in honor of gods, in token of divine assistance and victory, an example of which is seen in the great Hachiman temple at Kamakura built by Yoritomo. The Buddhists had their war-god theory worked out to perfection, for they had special war prayers which the deity would not hear unless signed by the Emperor, thus precluding their use by rebels or either enemies. And consistently the Buddhists gave the images of their war god the most horrifying aspect, with four grotesque faces and his body equipped with 8 hands, which is really the only kind of warrior that stands any chance of survival, even in modern warfare.

This custom of seeking help from whatever source, whether of Shinto or Buddhism, India or China, in peace or in war, from religion or science, is throughly typical of the Japanese mind, which has no prejudices when it comes to practical affairs. It makes no difference to the Japanese what god it is or whose, so long as he can help, which after all is the main question. Naturally native divinities have had and still have the preference, as in Europe, but the God of the Christians as well as those of India and China have their devotees too, beside and with the Sninto gods. There is nothing like being all things to all gods as well being all things to all nations and all men ! In a game which is one of hit or miss the scope should be was wide as possible.

This disposition to honor and trust in the national gods has been no less emphasized in recent years than in times past, especially in time of war. Both in the conflict with China and that with Russia, as well as in the present rupture with Germany the national messengers have invariably been despatched to the great shrines to inform the ancestral gods of the nation's plans and to ask their aid in the campaign ; and when the war is over the messengers are likewise again despatched officially to inform the gods of the results of the war and to thank them for the help given.



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WINTER

Yamazato wa

Fuyu zo snbishisa

Masari keru

Hio-me mo kusa mo

Karenu to omoeba !

Winter loneliness

In a mountain hamlet grows

Only deeper, when

Guests are gone, and leaves and grass

Withered are :—so runs my thought !

Muneyuki Minamoto (10th Century)

Tran. by Dr. Clay MacCauley

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BONSEKI

By F. YAMAZAKI

IN Japan there are two ways of representing a miniature landscape, known as *bonseki* and *bonsai*. In *bonsai* the miniature landscape is represented by dwarf trees which have the appearance of great age, while *bonseki* is landscape made from a rock set on a bronze or earthenware tray, containing water. Sometimes dwarf maples, cedars or other trees are set about the rock until it resembles a *bonsai* landscape. The difference is that in the one case the landscape is represented by the trees, while in the case of *bonseki* it is represented by a stone. To create a successful *bonseki* one has to come across a rock which has an appearance suggestive of landscape, with elevations and depressions to set off hills and valleys, suggesting natural scenery. In any case the production of such an ornament requires real artistic conception, not unlike the genius essential to the painting of a picture. In no other country in the world, perhaps, does the human mind look for art in such directions, probably because it would be a search in vain. At all events western people have shown themselves quite capable of appreciating the art of *bonsai* and *bonseki*, and if they cannot find such art in their own lands it is not because they fail to admire it. Such creations are peculiar to the genius of the oriental mind, which loves the illusion of *multum in parvo*.

Usually the *bonsai* suggests a tiny village picturesquely situated among trees, with streams and waterfalls, while the *bonseki* is simulative of bold mountain scenery, and may take the form of a tiny village among mountain glens, or an island rising above the sea. By this means the Japanese, who are nothing if not lovers of nature in all her moods, are able to in small compass and when removed from nature's loveliness, to keep before the mind some favorite aspect thereof, meditating on its beauty and communing with the life implied.

It is said the best stones for creating *bonseki* are to be found in the river Kamo at Kyoto, the upper reaches of which are fed by a number of some tributaries wherein are to be had plenty of water-worn rubble stones. A *bonseki* made from a stone that has actually come from the river Kamo is a treasure highly prized, and if set by a master hand it is of great value. The value much depends on the shade of the stone, which must, in the case of Kamo river rock, be a deep, dark color with polished surface, the rock being intensely hard. Withal it has about it a porous quality that renders it capable of retaining moisture, thus affording ready sustenence to moss. In the Koya river, which flows into the Kamo, such rock abounds, the best part being about 5 miles from the Kamigamo shrine, ascending the stream, at a spot where the stream narrows between overhanging cliffs. The stones from this

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POINT

By [illegible]

[illegible] Upon there are two ways of [illegible] seeking a mile future kind cape is now as Aswell and Grand. In [illegible] [illegible] landscape is [illegible] by dwarf trees which have the appearance of [illegible] moving a visible forward it landscape [illegible] from a rock or on [illegible] a rocky [illegible] mass [illegible], containing water. Sometimes [illegible] [illegible], cedars or other trees are [illegible] about the rock, until it resembles a [illegible] landscape. The difference between the one case the landscape is represented by the trees, while in the case of [illegible] it is represented by a stone. In rocky [illegible] [illegible] Aswell one has to [illegible] [illegible] with which has an appearance of [illegible] [illegible] of [illegible] [illegible] [illegible]

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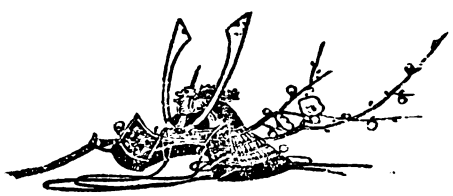
place are known as *maguro-ishi*, or deep black stones, and the river bed whence they come is called Gosho-dani. When the Imperial Court was at Kyoto, in the days of old Japan, the people of the village of Yase near Gosho-dani, were wont to supply servants for the Imperial household, and whenever they came to the Palace they brought a stone with them for the adornment of the Palace garden. The source of the stones brought to the Imperial garden soon began to have a sort of sanctity about it, and when people went to gather *bonseki* stones from the stream the villagers would not permit them to take any from the spot that supplied the stones for the Imperial Palace. As the taking of stones from any part of the river was and and is quite free to the public and in no way forbidden by law, the *bonseki* men were much displeased with the attitude of the villagers. Even to-day when stone-hunters go there the villagers will prevent them taking rocks from Gosho-dani, and force them to collect from some other part of the stream instead. But the work of gathering snch stones goes on steadily, and will go on so long as the Japanese love *bonseki* and so long as the best rocks for such pieces of art come from the Kamo river.

There are other places also which afford stones suitable for making *bonseki*, such as the village of Tochu in Omi, and the Ibi river in the province of Mino. At Nachi in the province of Kii and also in the Katsura river not far from Kyoto such rocks may be found, but these stones are regarded as inferior to the Kamo stones. Should they possess an unusually fantastic shape, however, they command quite fancy prices.

Some ten years ago there was an old man in Kyoto who had a craze for *bonseki*, and he was always going down to the Katsura river to try whether he might hit upon a fancy stone. One day he chanced upon one of very queer shape; but he was not aware that the shape was as rare as it really was, and he let it go for 25 *sen* to a dealer. As soon as the stone was seen by a dealer from Tokyo he at once offered 12 *yen* for it. Not long afterwards there was a big banquet given by *bonseki* dealers in Kyoto, when the owner exhibited this very stone as a rare curiosity. The stone was immensely admired by all present, and one of the company offered 30 *yen* for it, which was refused. After he returned to Tokyo with his prize he took it to the biggest *bonseki* dealer in the capital and sold it for 150 *yen*. From it the dealer had a magnificent *bonseki* created, and called it "The Seven Isles of Izu," for when the water around the rock rose high it was a tolerable representation of the seven fair islands off the coast of the province of Izu, famed in Japanese history. Indeed so perfect is the representation one would hardly imagine it to be artificial.

Of course some of the best *bonseki* in Japan are in possession of the Imperial family. Count Otani, formerly Lord High Abbot of the Eastern Honwangi sect of Buddhists, also is famous for his fine *bonseki*, as is also Baron Iwasaki. In the Japanese house the *bonseki* usually is placed in the *tokonoma*, where, with is suggestion of mountains and water, it is a symbol of coolness and good cheer in summer weather, as well as being a thing of beauty in itself.



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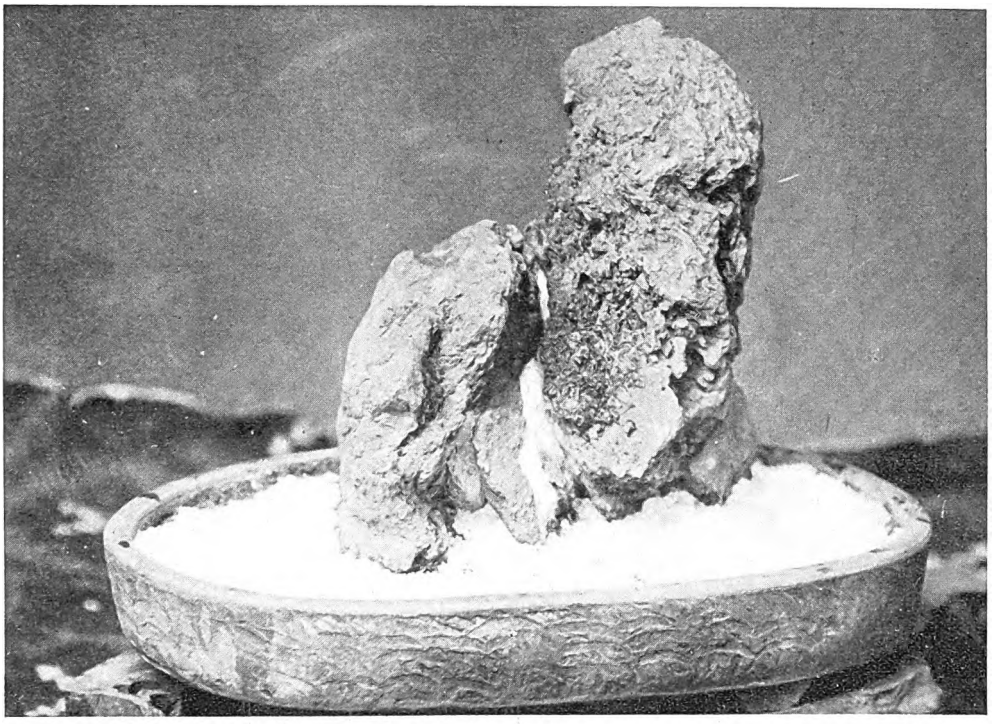
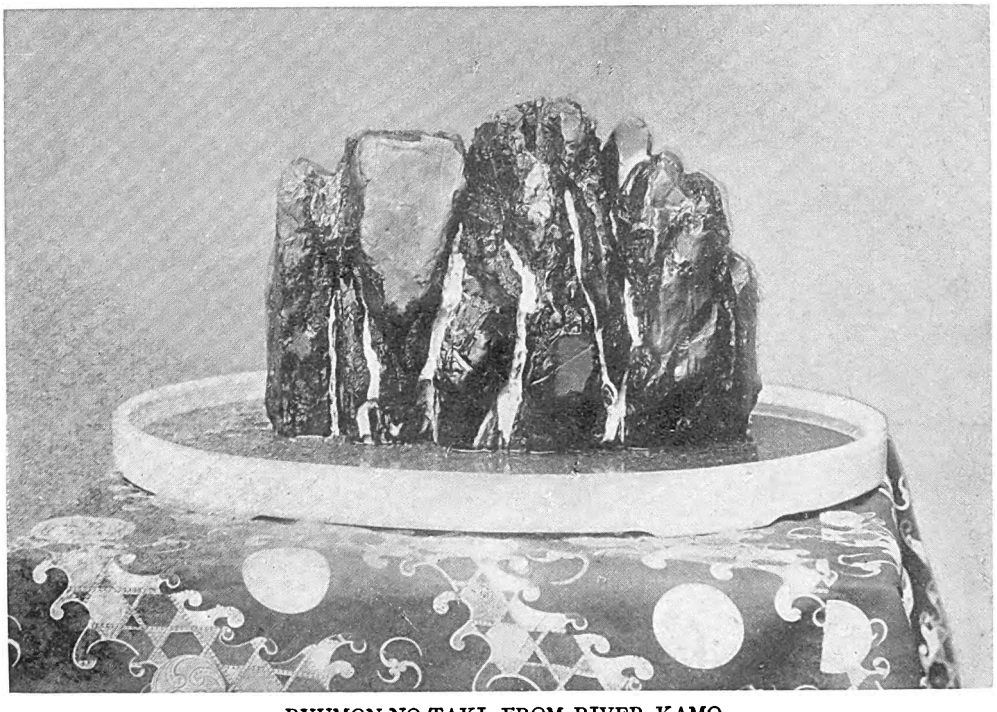


TAKI-ISHI FROM THE RIVER KANNA, JOSHU



RYUMON-NO-TAKI, FROM RIVER KAMO

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LESSONS FROM THE WAR

By DR. BUNJI MANO

(PRESIDENT, THE IMPERIAL UNIVERSITY, KYUSHU)

FROM the unprecedented struggle now going on in Europe, with ramifications affecting almost every corner of the globe, one may draw many valuable lessons. Not least among these is the necessity of cultivating knowledge in time of peace so as to be prepared for every emergency.

The struggle of the world to-day is one between those who know and those who don't know; those that excel in knowledge win, and those whose knowledge is inferior, fail. This is one of the outstanding facts of the present crisis.

In former times the art, skill and general ability of the individual were the deciding factors, but to-day utilization of mechanical contrivance has superceded the old-time individual genius. The importance and necessity of individual skill in ancient times extended even to the making of a screw, but in modern times, without any great technical knowledge, the common workingmen can by machinery turn out screws perfectly made in any quantity desired. All he has to do is to feed a metal rod of the proper quality and size to a screw-making machine and the machine will do the rest. And often one man can attend to two or three machines.

And so we find that in the great war now going on in Europe the chief menace of the Germans to the allies is in the power of their mechanical inventions, especially their great guns; and it is reported that they are now making guns of still larger calibre with which they hope to annihilate those opposing them. This again shows us the importance of the machine as compared with the man. The part which the automobile is taking in this war also proves the significance o- machinery in any great modern underf taking. These armoured motor cars are able to face an army of riflemen, and are themselves equipped with machine guns and guns for bringing down aeroplanes and dirigibles, all of which are the fruit of inventive genius and the command of much knowledge, cultivated in time of peace. Consequently the present gigantic struggle in Europe is in reality a contest between knowledge and want of knowledge, and is an exhibition on a large scale of what both sides know.

Of course the machine is not everything; for the man who uses it must ever play a large part in its success. In the long run he it is that must determine the victory. Machinery without personnel is nothing. Valor and patriotism are essential qualities for any satisfactory result—what in Japan we call *Yamato Damashii*; but what I wish to emphasize is that even that noble spirit of our race is helpless without proper knowledge and mechanical equipment.

For this reason one of our most pressing needs at present is the establishment of more research institutions for the promotion of scientific knowledge. The Germans owe their marvellous advancement in scientific knowledge to the many scientific laboratories that abound in that country. Such institutions are necessary to the production of all that makes for successful warfare as well as to the existence of the things that belong to peaceful enterprise. The effect of scientific research upon industrial progress in both England and America has been very

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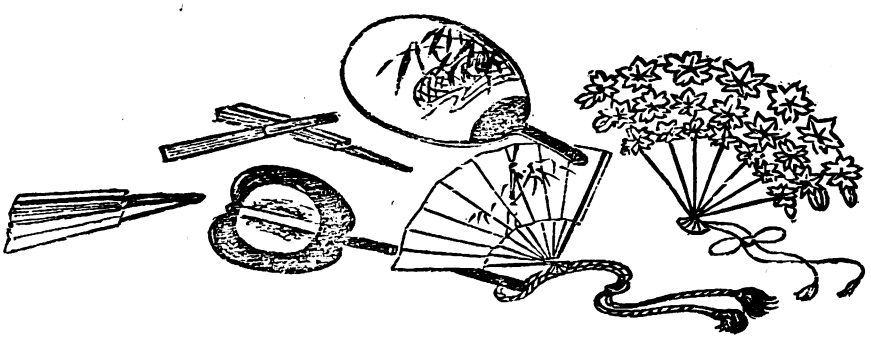
marked also, and wealthy men like Mr. Carnegie and Mr. Rockefeller, have contributed liberally to the establishment of institutions for the promotion of scientific knowledge.

In Japan the necessity of such institutions to the progress and welfare of the nation is now only just beginning to be recognized. Men like Dr. Takamine have long advocated this and we are hoping to have more chemical research laboratories. For my part I should like to see not only a chemical research laboratory but laboratories for the general advancement of scientific knowledge. Laboratories for chemical research do not require much space, but institutions for the promotion of mechanical science must have space; and these demand our attention equally with chemistry.

There are pessimists, no doubt, among us who doubt our ability to improve upon the inventions of Europe and America; but if such persons were to inspect our Patent Bureau they would be pleasantly surprised; at least they would have their eyes opened, perhaps, and be convinced that we have already to our credit many valuable inventions. Some of the contributions by our medical men to western research show knowledge and inventive skill of a high order; and if Japan but had more research institutions for the encouragement of her scholars and men of science the country would witness a wonderful development in this direction.

Another lesson taught us by the present war is the importance of being brave and courageous, and especially of cultivating these virtues in time of peace. Our young men must realize that before them stands a strong and merciless enemy, not only in war time but always. Their enemy in peace is temptation, which ever surrounds them. Victory or defeat for them is decided by self-mastery. Those that can successfully meet and overcome temptation are the true conquerors and the nation's best defenders. For this a courageous spirit is very essential. To beat off the enemy of temptation in peace-time is as meritorious as to beat off the enemy in war-time. It was our great Ieyasu who said that it was more meritorious to expostulate with one's master over injustice or wrong than to distinguish oneself on the field of battle.

There is a story to the effect that when the son of a distinguished soldier in Europe was writing the biography of his illustrious father, he gave but one page to his great military exploits and many pages to his father's beneficent influence upon society in general. This proves once more the importance of excelling in the arts of peace. Our brave soldiers were victorious over Germany at Tsingtau and we are proud of their gallant achievements, but we must not forget that those who win against the enemy within themselves are victors equally great, and will be men of courage and spirit at all times.



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JAPAN'S CANNING INDUSTRIES

By B. HONDA

IT is now nearly half a century since the first canneries were started in Japan; and since that time the nation has been making steady progress along almost all lines in this industry. The canning business first made its appearance in Nagasaki in 1869, under French auspices and the support of Mr. Masasuke Matsuda; but the present development is largely due to government encouragement. In 1877 the government established a model canning factory in connection with the Department of Home Affairs; and in 1878 when the International Exhibition was held at Paris, Marquis Matsukata, who was despatched thither, requested those serving under him to pay much attention to the matter of becoming acquainted with canning methods. Returning to Japan with the latest machinery he gave great assistance to the industry, and the government had the machinery installed in a factory where it was put to the test. The Hokkaido government, now realizing that the principal products of that region were from the sea, saw the utility of promoting canneries and a factory was established there soon after those appeared in the south. An expert from the United States was employed, and recuruits were admitted to learn the canning business. In July 1878 the first tinned goods began to be put up.

From this time canneries began to appear in various places, notably at Fukuoka where the prefectural government lent much encouragement to the industry. Operations now became so successful that private enterprise along this line began to grow apace and the government in Hokkaido sold out its factory to a Mr. Fujino in 1890. During the war with China the demand for canned goods of all kinds grew to a great extent and the industry naturally made more rapide progress. Similar prosperity followed the war with Russia. To lend still further impetus to the industry the government now established a fishery school with various departments attached to it, such as the practical school and the experimental depots, giving practical lessons to the people of various localities, all aimed at promoting the tinning industry.

Of course it took the people of Japan a considerable time to realize the meaning and importance of the business, but some regarded it as of too specialized a nature, as may be inferred from the following incident. When the canneries began operations their products were looked upon by the nation as a great treat in the way of food. There was a sort of conviction that goods were canned, not for the purpose of preserving them so much as for the sake of producing a great delicacy. Consequently when the Governor of the British colony at Hongkong

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visited Japan, as the special representative of Great Britain for the sake of promoting closer relations between the two countries, the Hokkaido government, in order to show him a special favor, treated him to a banquet of tinned goods, hoping thereby to cement permanently good feelings between Britain and Japan. It is a question since debated whether this treatment did anything to hasten the revision of the treaty with Britain, the main desire of the people of Japan at that time. Still more doubtful does the venture now appear when we learn that the British representative was in formed with pride that the goods he was offered in the banquet were the first-fruits of the new national experiment at putting up preserved fish nnd meat. In order not to suggest any stinginess in regard to so great delicacy the visitor was regaled on canned food at every meal, so that he could not say on his return to his own country that Japan had not done her best to give him of her best and by all means to please him. How the guest of honor himself regarded the treatment may better be imagined than described. There are rumors still extant that he was internally as well as externally considerably upset, and informed the interpreter, Mr. Hayashi, afterwards the celebrated Count Hayashi, that he doubted whether he would survive the Japanese attempt at being specially kind, expressing wonder that in a land that abounded in fresh meat and fish he should be always obliged to eat tinned ood. The interpeter endeavored to persuade the officials to slacken their degree of attention in this respect, but ascribing the remonstrance to modesty on the part of the distinguished visitor, they heaped on the kindness with still greater ardor, so that finally the guest realized that his only chance of survival was to escape from Hokkaido with all possible haste, which he did.

It will perhaps be interesting to see now what were some of the delicacies on which the British visitor had to subsist. The principal canned goods in Japan are beef, fish and fruit, though there a variety of lesser industries in tinned goods. Some are put up with sugar, some with vinegar, and some with oil, with seasoning according to the nature of the goods. Japan has her own method of seasoning, and it is winning its way abroad quite fast. Foreigners are also cultivating a taste for Japanese soy and its compounds. The kind known as *shoyuni* is cooked with a mixture of *shoyu*, the native soy. *Tsukudani* is put up with a considerable quantity mixed with sugar and honey. Prawns, shrimps, clams, lobsters and other shell fish are put up this way. The *teriyaki* method is used for such fish as salmon and mackerel, the fish being first covered with the liquid mixture aforementiond and then roasted a little before being tinned. Fruits of all kinds are, of course, put up with sugar, some in the form of Jam and others whole. *Fukujinzuke* tinned goods include vegetables put up with *shoyu*. The industry in canning salmon, crabs and sardines is now of immense proportions in Japan, the method followed being practically the same as in other countries. Hokkaido is the center of the tinned fish industry, but in almost every part of the empire there are more or less canning works in operation. In Kyushu, Nagasaki and Hakata are famous centers. The products are exported to China, America and the south sea islands.

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1. FAMOUS HOSHINO CRAB CANNERY
2. SHELLING CRABS
3. CRAB FISHING

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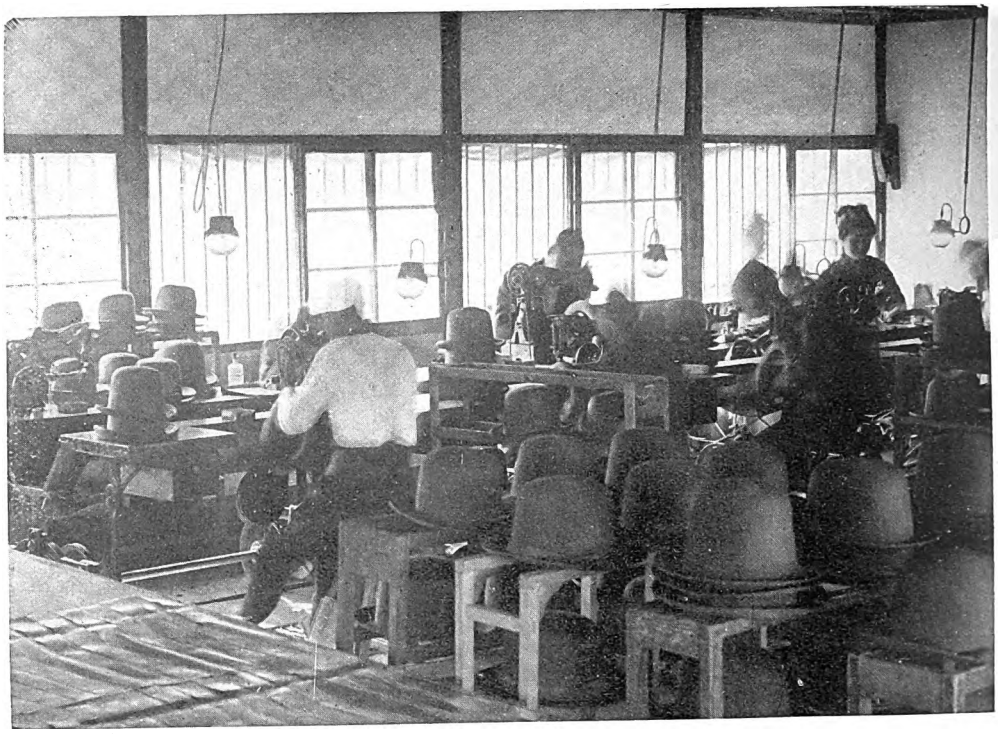
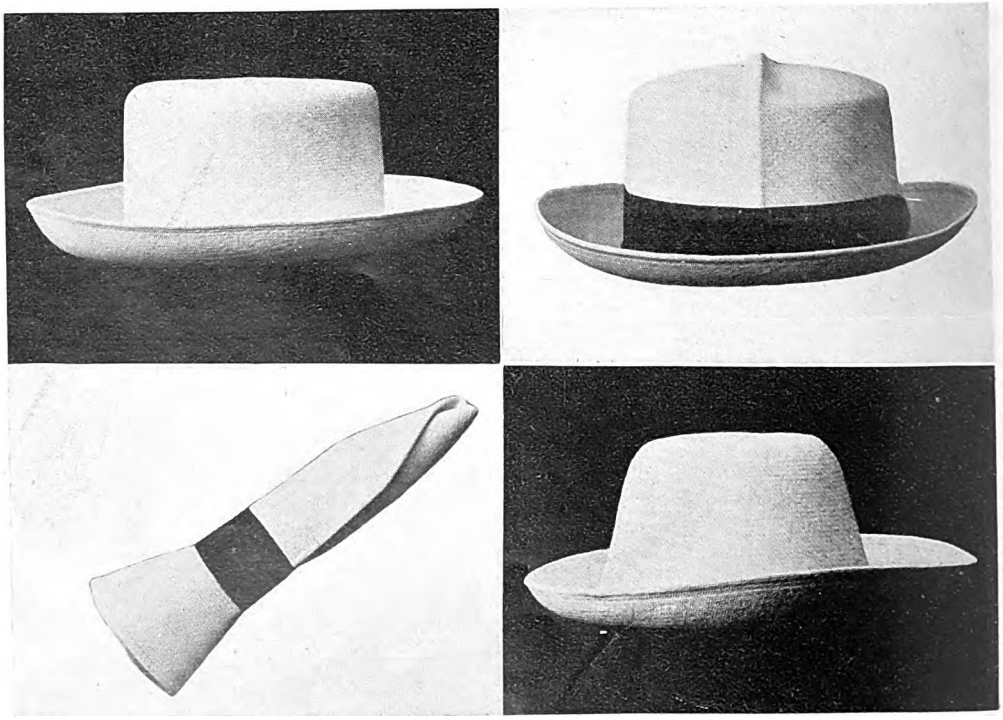


MAKING WOOLEN HATS



JAPANESE PANAMA HATS

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HATS AND HAT MAKERS

By SHUSAKU DOI

THOUGH hats have been worn in Europe for more than two thousand years they form a somewhat new form of covering for the head in Japan, having been introduced as concomitants of western civilization about the middle of the 19th century. Of course the Japanese for ages had been accustomed to some kind of head covering on occasion. The modern native hat of basket work which the farmer wears to shade him from the summer sun, has probably been in use for centuries; and, like the Romans of old, the Japanese always resorted to hats when going on a journey, and as soldiers in warfare. The various styles of head covering worn in old Japan as marks of official or religious rank are familiar to those interested in Japanese art, as they are characteristic of the old paintings and color prints. But the use of the modern European hat, is, as already suggested, as recent as modern civilization.

Most of those who in former times were wont to go about bearheaded now wear hats after western fashions, all the styles to be seen abroad being exploited to nauseation in Japan. It would hardly be fair to western manufacturers to say that those worn in Japan are exact imitations of the imported article, but it is true that they are attempts in that direction. The most popular are the soft felt with depressed crown and narrow turned up brim, the common bowler and the English golf cap. Naturally the increasing habit of wearing foreign clothes lend impetus to the accompanying foreign style of head gear, but the hats worn with Japanese dress are now always after the western style too. This unusual demand for hats and caps has called forth factories to compete with the imported goods, and Japan is now able to supply most of the domestic demand for headgear from her own output.

Indeed there is no industry that has made more promising progress in Japan than the making of hats, the demand for which has increased manifold since the Chinese began to discard their pigtails. To supply the market of China and Japan is the task of the Japanese hat and cap makers, and to this end they are kept quite busy. The staple articles in this trade are hard and soft felt hats, woolen caps and straw hats as well as the silk hat. For those who desire to reach the zenith of fashion the best imported makes are kept by the leading hatters, but the vast majority are satisfied with the domestic productions.

There are at present three large hat-making establishments in Japan: the Tokyo Hat Manufacturing Company, the Imperial Hat Factory at Hamamatsu and the Hamatani Factory at Osaka. These for the most part turn out silk hats and soft felts. Most of the straw hat and woolen cap industry is carried on in private houses on jobs let out by dealers. Perhaps the most common article of head-

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gear is the straw hat for summer and the woolen cap for winter, especially because of comfort and inexpensiveness. The millions of these now turned out annually are quite beyond computation.

The Tokyo Hat Factory turned out last year 50,000 dozen hats, valued at some ¥600,000. This company was established in 1892 at a time when the demand for felt hats was nothing like what it is to-day. At first it was an uphill struggle; for the hats then used were all imported and the new company had to compete with the imported article in quality and price. To ensure these merits the company employed both English and American hat experts to superinted the manufactures; good progress was made and the results of the endeavor have been highly satisfactory. The hats turned out were of a quality that compared very favorably with those imported and the effect was such that in a short time imports fell of to a marked extent. In this respect the hat business was greatly assisted by the imposition of a high protective tariff, which placed a 75% duty on foreign hats, and under the new tariff imports have almost wholly ceased. The duty was subsequently lowered to 55%, but the effect on competition with foreign imports has not been much.

The hat maker in Japan is not troubled by any demand for styles and designs such as the makers abroad have to contend with; for the average Japanese does not take much notice of style, so long as what he buys is a foreign hat and comfortable. Possibly he would sooner be without a hat, and he indulges himself in the possession of one merely to be in the fashion. As for any special taste in hats he seldom or never thinks of such a thing. This accounts for the curiosities one frequently sees adorning, or shall we say disfiguring, the heads of so many otherwise admirable citizens to be seen on almost any street in a Japanese city. Thus the manufacturers have the matter of style and fashion wholly in their own hands, and variations in this respect take place only as foreign custom suggests or as one manufacturer thinks he may offset competition with another. About the only noticeable differences are in width of brim or band from year to year, with similar changes as to color, the most popular color at present being a light tea shade.

As time goes on no doubt the Japanese public will come to demand more and more attention to concurrence with European and American styles and designs in hats. The craze for panama hats has already been taken up in Japan, assisted as it has been by the much cheaper imitation panama made from Formosan grass, and almost equal to the real thing in appearance and quality.

Most of the materials for hat making, such as leather, wool and fur, are imported from England and America. Hats of rabbit fur-felt sell at from 3 to 7 *yen*, while woolen hats sell at something under 3 *yen*. In a country like Japan where hats of inferior quality are ever in greater demand woolen hats are naturally more popular than those of fur-felt or napped felt. There is an idea among customers that all hats of fur-felt are imported, and those who incline to imported goods go in for such hats, though as matter of fact all these hats are now made in Japan. Our output is as yet not sufficient either in quality or quantity to compete with western manufacturers in supplying the trade abroad, though exports are beginning to China and India. In hats, however, the volume of trade is yet hardly worth mention, most of the exports being caps, and straw hats.

Significant as has been the progress of hat manufacture in Japan during the last few years, it is nothing to what it will be in the next decade or so. We are only beginning; and the future of the industry is very bright indeed. The next few years will see remarkable developments in this direction, when we hope not only to meet all demands at home but go a long way toward supplying the demand in the whole Far East.

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TEMPLE BELLS

By T. KANEKO

Hana-no-kumo,
Kane wa
Uyeno ka,
Asakusa ka?

(Fair clouds of flowers! Is the sound from Uyeno temple bell, or that of Asakusa?)

The above *hokku*, or short poem, is one of the most famous from the pen of the noted national poet, Basho, and well represents the place bell music holds in the affections of the Japanese. To quote this poem suggests to the citizen of Nippon scenes of beauty beyond description. It recalls the happy, glorious spring time when cherry flower-clouds cast filmy-misted colors over the streets and hillsides of the capital, especially at Uyeno and Asakusa, where the soft-toned temple bells echo among the beautiful cherry trees. To the Japanese mind great beauty, such as the spring, with its wealth of cherry blossoms, suggests, seems to have a sort of solemn significance, with which the endless sob and moan of sacred bells so well accord. Among such scenes perhaps the most incomparable is to sit alone at eventide in Uyeno Park gazing at the gay loveliness of girls and children, in exquisite kimonos, moving under the blooming trees as the shadows fall and night sets in to blot out the picture, the long roll and reverberation of the temple bells breaking in to silence happy voices and summon the thoughtless to prayer and inner beauty. Having heard the bells of all countries one can say there is no sound so sweetly suggestive as that of the Japanese temple bell, though it has a sort of needless melancholy which doubtless comes from Buddhism. Throughout every section of the empire these divinely-voiced bells are to be heard, sounding the hour of morning or evening prayer. The scenery of no town or city is complete unless it can show some ancient, holy shrine with rooftrees peering through old pines or cryptomerias, the center of the people's loftiest aspirations. There is worshipped the past, which in Japan is the living present, the spirits of all time uniting with those in the flesh to accomplish what ought to be. And these temples all have their bells, wonderful creations that, when they speak, fill the streets and hills and valleys with a sigh that sounds the knell of all things human.

Every temple in Japan has its bell tower or belfrey, where hangs from heavy beams its bell of iron but more usually of regular bell metal, a metal, as already suggested, possessing a voice of its own. It is the Buddhsit temples rather than the Shinto shrines that are famous for these bells. Some temples have their bells rung at regular hours, while others ring them only on special occasions, such as a funeral, or the New Year, which is welcomed by 108 strokes. In small places the temple bell is also used to warn against danger from fire or flood. In other places the bells is used to tell the time, in which case one stroke means 1 o'clock; but for other hours, the bell is struck sharply three times to give warning that the hour is about to be struck, and then the hour is struck slowly. In reckoning the time, therefore, the first three strokes must always be subtracted. In the old days when Japan followed the Chinese calendar, the day was divided into 12 hours; and the bells struck them accordingly. Thus one hour was equal to two of our present hours.

The reason why the Japanese temple bell has a music all its own is due to its composition, shape and the manner in which it is rung. It is said that the com-

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TEMPLE BELLS

BY T. KANEKO

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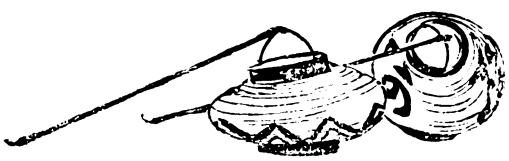
position contains a great deal of gold, but the proportions of the various metals going into the bell are probably known only to the maker. There are legends of how in ancient times human beings used to be cast into the molten metal to give a human voice to the finished bell. The Japanese bell has no tongue of its own. It is sounded from without by striking it with a piece of timber suspended near it. This is swung back and forth until it strikes the bell like a battering ram, and the wood tends to soften the sound produced, depriving it of the metalic twang characteristic of western bells. But the process is more like tolling than ringing, resulting in a sobbing effect that suggests a melancholy the Japanese like.

The most notable bells in Tokyo are those in the temples at Uyeno, Asakusa and Shiba, which are rung every hour. The belfrey at Uyeno is not far from the Seiyoken Hotel, in the midst of old cherry trees. This bell was cast in 1669 by Kashiwagi Koseki. It was damaged in 1786 and had to be recast, and ever since with one exception has uninterruptedly tolled the knell of passing day. The bell was first cast in honour of the Tokugawa family, and the maker first went around among all the supporters of the family and collected contributions toward the expense. He took care to take money only from those within eight *cho* of Uyeno, that is, those within earshot of the bell, including the wards of Shitaya, Asakusa, Hongo and Kanda. The bell continued to be under the supervision of the family of the caster who saw that it was regularly rung, and thus it continued until the Imperial troops put to rout those of the Shogun at Uyeno, and the great bell fell into a silence that was for a time unbroken. Though the permission of the government was finally obtained to have the bell rung again, the expense of it was beyond the Tokugawa *samurai*, whose status had now been undone, but in 1873 the bell once more echoed as before, to the joy of the neighborhood, each of the inhabitants within the 8 *cho* contributing 3 *rin* (three-tenths of a *sen*) to the cause. This bell is 9 feet long and is 8 inches thick at the lip. It is struck by a beam 9 feet long and 6 inches in diameter. The bell-ringers live in a tiny room at the foot of the belfrey.

Bell-ringing is a profession requiring as much art and skill in Japan as elsewhere. One of the most famous, Senzo by name, lived at the Uyeno bell tower till he was over eighty years of age; and it is said that his touch had a quality as much appreciated as that of a pianist in Europe. It requires all the skill of the practised hand to bring out the music of which a big temple bell is capable. The good ringer can move the emotions even as the good musician. At present there are only three ringers attached to the Uyeno belfrey; one is on duty from 8 a.m. to 5 p.m.; the next until 12 p.m., and the third until 8 a.m. again. The Kashiwagi family still controls the management, and allows superannuated bell-ringers a pension.

It is said that the sound of the Uyeno bell is beyond that of all others in pathos and heart-moving vibration. Once when a flute-player was performing on his instrument seated by the big lotus pond at Uyeno, the bell began to boom, and after it ceased, lo! his flute was split in twain. The bells at Asakusa and Shiba are rung by the priests on duty there, and cost the community nothing. The Shiba bell also has a very soft, deep sound which can be heard for miles. Those who reside in that direction are familiar with its notes every morning before dawn. Osaka, Nara and Kyoto also have some fine bells, which are well worth inspection, and have to be heard to be fully appreciated.



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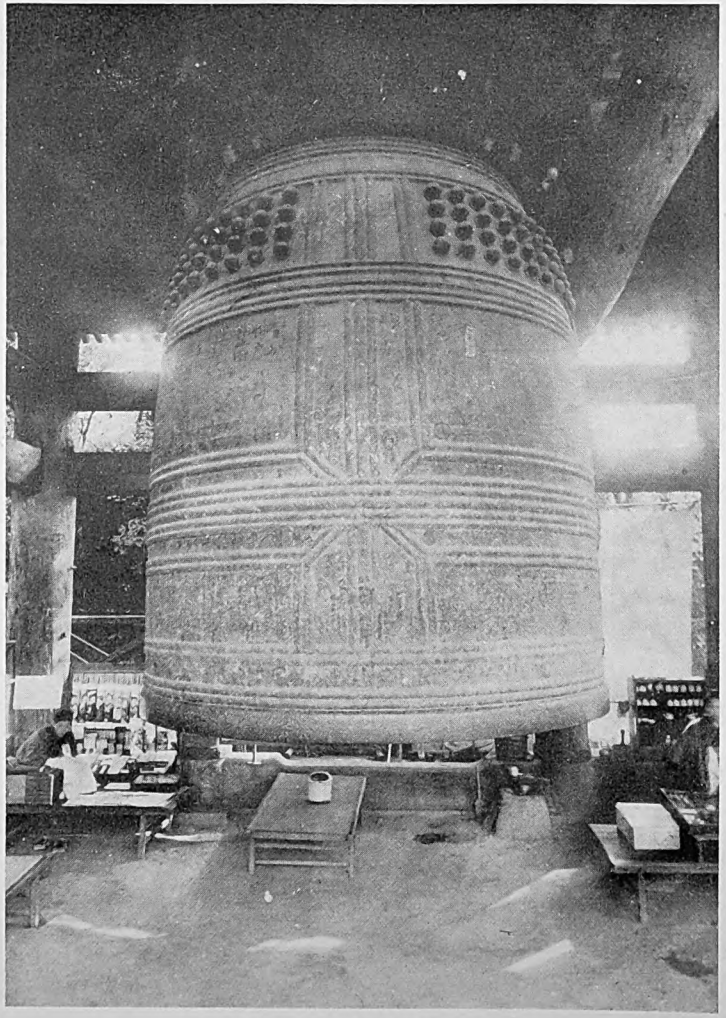
TEMPLE BELL AT ASAKUSA



CHION-IN TEMPLE BELL

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THE ZANGÉ MONOGATARI

By "ARIEL"

II

THE fourth tale in the series related in the Zangé Monogatari is told by the Lady Hyobu, a nun of upwards fifty years of age. She, like the others, had seen married life and met with misfortune. She had married and gone through the deep water floods, found the world a place of vanity, transitoriness and vexation of spirit. Marriage could not make up for the awful emptiness of things. From the first she was haunted by a desire to retire from the world. She had prayed to all the gods and Buddha to open a way to withdraw from society. For days she neither combed her hair nor washed her face, trying to make herself appear ugly. She envied those that were so without trying. Efforts after separation from her husband failed. One day as she prayed before the shrine of Kitano Tenjin, the great shrine at Kitano, dedicated to the spirit of Sugawara Michizane, asking that the mind of her husband be influenced to agree with her, she had an unusual feeling; and on her way home she picked up on the side of the road a skull, which she took home with her and laid by her pillow that night. During the night she awoke her husband, asked him to grope in the darkness and feel her head, in the place of which she put the skull, saying to him: "What difference is there between my head and a skull?" The only difference was that the one was covered with skin and hair while the other was not. So she asked her husband why he wished to remain tied to a skull. However close relations are in this world must they not in time be severed? Why not now dissolve the connection and devote the rest of this life to the service of Buddha? The husband endeavored to turn her from her intention; but finding his efforts fruitless, he at last shaved his head and started for parts unknown. Then the lady too shaved her beautiful tresses off and set out on her pilgrimage, striving to cultivate religious virtues.

The fifth tale came from the lips of an old grey-haired nun whose name was Lady Kikui, a native of Awa province in the island of shikoku. When young she had married a man named Ukon Kikui. One day he set out for Kyoto on business, and did not return for three years. After that his behavior was never the same. His actions gave rise to dire suspicion in the mind of his wife. At first she ascribed it to the fatigue of his long journey. But the truth was, as she subsequently learned, he had brought back with him from Kyoto a pretty maiden for himself, whom he was concealing elsewhere. At first the wife thought she would give vent to her wounded and jealous heart, but she remembered she was herself over thirty years of age and had no hope of either growing or looking younger; so she resolved that as long as her lord treated her well she would endure the circumstances. She tried to console herself with the consideration that she was not the only woman so situated in this world. But as time passed her husband loved the

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other woman more and more and his first wife less and less; and the heart of the older woman could no longer endure the anger and jealousy that therein raged. At times she was green with jealousy and blisters and other eruptions came out on her back. Her temples also swelled till there were two enormous lumps on either side of her face. She felt that horns were coming out on her forehead, in accordance with the old tradition that jealousy will cause horns to grow on a woman. On a certain evening an intinerant priest came to her house and stopped over night. The wife consulted him as to how she could get rid of the hated one. The holy man looked into her face and saw the jealousy that burned there; so he began to preach to her the virtures of Buddhism with a view to eradicating the evil he thought possessed her. By his teaching she came to believe in Buddhism and got rid of her sin. She left the world and was now happy in devotion to the savior of men.

The sixth tale is told by Koami Dabutsu. She had served in the family of the Lady Miike of the province of Chikugo. The head of the family, on account of a suit at law, went to Kyoto; and though years had passed, the lady had received no word of her lord. Unable to endure the grief and suspense longer she at last set out for Kyoto herself, taking her son Fujiwakamaru and the maid. Upon reaching the capital they found that Miike had won his lawsuit and was settled on a fine estate that had come to him at Suyoshi in Echigo. The three set out for Echigo and arrived at an inn. The landlord of the inn was sent with a letter to Miike. Unfortunately the master was absent and the letter was handed to the lady of the house. She saw through the situation at a glance, and was shrewd enough to bribe the landlord to get his guests to leave the hotel on the score that nothing could be done. The wife, being unable to endure the outcome, threw herself into the river on her way back; and while the son, Fujiwakamaru, and the maid were weeping over the remains of the poor wife, who should come along but Miike in a pleasure boat. Thus unexpectedly the father and son met face to face, the craft of the unlawful wife was exposed and she and the hotel keeper were subjected to severe penalty. Miike, seeing the end of his poor wife through his vice and folly, transferred the headship of the house to his son, and retired himself to parts unknown. The maid shaved her head and took the veil, making a visit to the Zenkoji in Shinano. After a penance of 20 years she set up a bath-house for nuns on a pilgrimage, hoping by such virtue to bring repose to the soul of her dead mistress, her name being Koami Dabutsu.

The seventh and last tale is from the nun Kwazan-in. As a matter of fact the tale is not from her own lips, for after hearing the tales of the others she seemed disgusted and forbore to make her own confession, leaving the party doubting as to her action. They could not understand why she refused to tell how and why she had become a nun. But though they were nuns, they were still women and had a natural curiosity to know the reason the last nun was so secretive. They were determined to find out and they did. It seems that she was in her youth the Princess Kwazan in of the Imperial family. In the days of her youth she had been extremely beautiful and it was decided that she should become an empress. One day in the spring of her sixteenth year she went out flower-viewing. She met a handsome youth named Hanawaka; they fell in love at first sight. They were determined to marry; and the matter became the talk of the city. Unable to endure the gossip of the capital they fair princess fled w th her maid to Naniwa where they stopped at an inn near the sea. Hanawaka came there too and the lovers were for the moment happy. But beauty is dangerous; and the landlord of the place fell in love with the princess; and to get Hanawaka out of the way, he took him out in a boat and threw him into the bay. The princess instinctively realized what the wicked landlord had done; and when the latter made advances for her hand, she stabbed him that he died. She herself then become a nun, making pilgrimages to holy places and praying for the repose of her departed lover.

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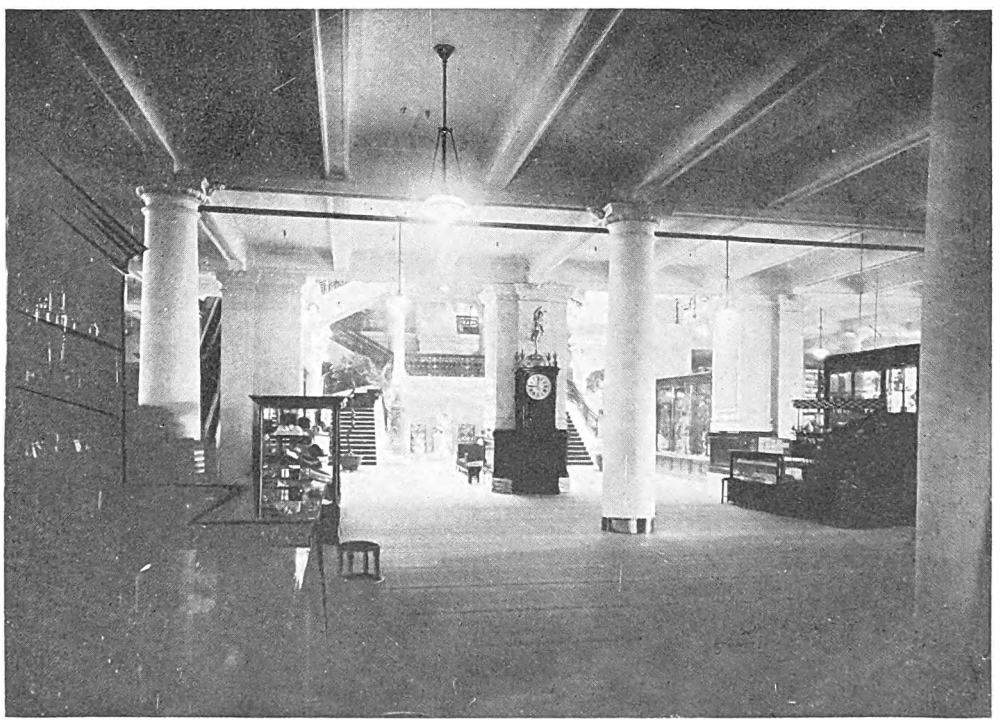
NEW MITSUKOSHI DEPARTMENT STORE



GRAND MAIN STAIRWAY

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WANAMAKER'S OF JAPAN

THE recent opening of the Mitsukoshi, the largest department store in the Far East, calls attention once more to the rapid development of western commercial methods in Japan. The magnificient new structure just completed and opened to the public at Nihonbashi in Tokyo by the Mitsui family may well be compared for beauty of architecture, dimensions and general completeness of appointment with similar big shops in Europe and America, such as Wanamaker's of Philadelphia or Selfridge's in London. The old Mitsukoshi has for many a year been widely and favorably known as one of the best and most accommodating business houses in Japan, being specially sought out by all tourists and people who wanted the best examples of Japanese goods.

For nearly three years the new building has been under construction; and when the last touch had been put on a formal ceremony of opening was celebrated, to which distinguished citizens and other were invited by the management. In Japan it is the custom when a new building is approaching completion to have a religious ceremony, known as the *yafuna matsuri*, which is carried out under the superintendence of a Shinto priest. In this case the priest was invited from the Mimeguri shrine at Mukojima, for the deity of that shrine is, and has been for 250 years, the guardian deity of the Mitsui family. Under the protection of this divinity the fortunes of the family have prospered above measure, and there is ever a deep sense of gratitude on the part of the family toward that deity. In one of the rooms of the big new department store there is a special shrine set apart to the honor of that god. The *yafuna matsuri* is supposed to eliminate all evil from the new structure, so that no calamity at any time may befall it; and we trust also that the evil thus exorcized includes all that might affect the management and the methods. Consequently every one doing business with the Mitsukoshi may feel assured of straight business and goods as advertised. Whether the anceint divinity will feel quite at home in an environment so definitely and loudly European is another question; but in any case the trade done will be on the square.

The new Mitsukoshi has a steel frame covered with white brick, trimmed with grey stone; it is five stories high and fireproof. The building took 1117 days to finish and occupied the time of many thousands of workmen, artizans architects. The structure is in renaissance style, surmounted by a high corner turret with lookout. Waiting rooms, offices, tea rooms, restaurant, and everything required for an up-to-date establishment are provided. The sales and show rooms are ideal. Commodious elevators carry customers swiftly to any floor, with an esculator for those who prefer the slower way. Business is facilitated by pneumatic tubes and shoots for carrying parcels and money to their proper destination. The whole establishment is protected by the latest achievements in fire-fighting apparatus.

The entrance to the new Mitsukoshi is most imposing, with its two huge bronze lions on either side of the passage way, which is 36 feet by sixty. These lions were modeled by a British artist after those at the base of Nelson's pillar in

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London. The interior decorations are by native artists and are very elaborate and tasteful. There are numerous skylights in beautiful stained glass and the ceiling panels have representations of peacocks. There is a spacious roof-garden provided for the public, from which one can have the pleasure of a bird's eye view of the entire metropolis. In clear weather the view of Mount Fuji is unrivalled. The roof-garden has four pavillions in Japanese style with place for an orchestra, with a tea house in Japanese style. The whole is illuminated by a wonderful electric system supplied by an up-to-date plant. The total cost of the new building was about ¥1,300,000.

There are in all seven main departments, representing all the main lines in both Japanese and foreign dry goods, provisions and clothing. Considering the combination of Japanese and foreign goods there is not such an establishment, either in kind or appearance, to be found in any other country in the world. The silk department, for example, is a thing to see in itself, and probably could not be duplicated for magnificance of display any where else on earth. The colors and designs are fascinating and beautiful beyond description. There is nothing that any one of any nation in the world may want, but is to be found at the new Mitsukoshi. The furniture department and the children's department are also among the interesting phases of this new development in Japanese enterprise.

A story is told of an Irishman who went into a new department store in New York; and when he was informed that the place kept everything that man could want, promptly asked if they sold coffins, when the management had to admit that the last thing one would want was not kept in stock. It is about the same at the Mitsukoshi: everything is there either to be seen or to be bought, and there is no doubt that even if one were in need of the last thing, it could be supplied.

The new shop has become a great social center since its opening day, people from all over the city meeting there and enjoying themselves together. In one room there is a fine flower exhibition where the plants are cultivated and grow naturally. People also go to exhibitions of new designs in various departments where artistic excellence is sought. When a new style in skirts comes out there is at once an exhibition at the Mitsukoshi and ladies flock from all quarters to see the latest thing in that line. Exhibitions in photography are also held. Picture exhibitions also take place there, showing the latest work of the great native artists. There was, too, an exhibition of all the latest and best products of Japanese industry, especially those that would make imports from Europe unnecessary. Christmas and New Year goods make at the Mitsukoshi one of the most wonderful displays in the city.

The throngs that pass endlessly in and out of the Mitsukoshi are something to see. It seems all the more wonderful to Japan where such scenes in connection with retail trade are new and vastly imposing. If any one would know how the Japanese buy, especially the ladies, he should visit the Mitsukoshi and take a view of the stream of lady purchasers that constantly flows through this the biggest and best shop in the capital. The temptation is really too much for the average lady with a full purse; and it is said that already husbands are beginning to dread wives visiting Mitsukoshi too often, for everything is so fascinating that no one, not even a man, can go there without hitting on something that can be no longer done without.

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THE FUTURE OF TSINGTAU

I

By Dr. Sakutaro Taté

Now that Japan has displaced Germany in the leased territory of Kiaochau and holds the place under military occupation, the question uppermost in the mind of the nation is what is to become of the new acquisition.

According to international law there is a distinction between occupation and subjugation; and thus our possession of the territory does not yet mean that it is ours, since it has not yet been ceded to us nor have we obtained the right of leasing it. But agreeably with the articles signed by the Powers at the Hague Convention we have by virtue of our military occupation of the place full rights as to the proper government of it until the end of the war. But the final disposition of the territory and the railway now under our control must be left for conclusion to the peace treaty that will end the conflict.

Though there is some difference of opinion as to the nature of a lease I am convinced that if the right of lease is ceded by Germany to Japan we have the right to accept it and hold the territory without the consent of the party first granting the lease. Whether Japan will restore the leased territory to China after having legally obtained it from Germany, is another question.

In the ultimatum sent by Japan to Germany it was expressly stated that the demand for the evacuation of Tsingtau was made with a view to restoring it to China; but as Germany did not accept the conditions, the proposal thus came to an end. In any case it must be borne in mind that the terms of the lease require that in case Germany should restore the territory to China before the 99 years of its limit expired, China is bound to compensate Germany for her outlay on the place. Of course these terms would have to be complied with no matter who holds the lease. But it is a question whether China is prepared to undergo this expense at the present time. The same applies to the possession of the Shantung railway built under German auspices, giving China the right to purchase it within 60 years of its concession. Japan may take over these rights, and, in regard to the railway, occupy the same position as Germany did.

In any case with the aquisition of Tsingtau comes a great responsibility, the proper fulfilment of which will have much to do with enhancing Japan's position in the world. Our relations with the Triple Entente must grow closer and closer, while we have to remember that Germany will remain our inveterate enemy for long years to come. At the same time we cannot tell how long the Triple Entente will continue, and must ever be ready to stand alone when necessary. Whether we have acted wisely in thus antagonizing the great Teutonic power, time must be left to decide. The leading members of the Triple Entente will receive even more benefit from Japan's action than she herself will, for their colonies and commerce in the Far East have now been set free from the German menace, and they should be ready to acknowledge this and treat Japan accordingly.

One thing we can never forget in regard to Tsingtau is that all means must be taken to prevent its falling into the hand of a third party again, for its remaining a part of China is essential to the peace of the Far East. For the present we hope to keep it under military occupation, meanwhile doing all in our power to develop its commercial possibilities.

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THE FUTURE OF TSINGTAU

I

By Dr. Sun Yat-sen

Now that Japan has displaced Germany in the local territory of Shantung and holds the place under military occupation, the question to be answered in the mind of every nation is what is to become of the new acquisition.

According to international law there is a distinction between occupation and subjugation; and thus our possession of the territory does not go further than it is necessary to use it for the purpose of the war we obtained the right of holding it. But upon what will the results depend? The Powers in the Hague Convention are bound by duties of our military occupation of the place but rights as to the disposal or treatment of it until the end of the war. So the final disposition of it depends upon the military force under our control and the help for the conclusion of the peace treaty that will end the conflict.

Though there is some difference of opinion as to the nature of the lease to be surrendered that is the right or lease to be held by Germany to Kiau-chau or just the right to occupy it and hold the territory without the control of the part, for granting the lease, Whether Japan will restore the land territory to China after securing legally obtained it from China, may be another question.

In the ultimatum sent by Japan to Germany it was already stated that the demand for the occupation of Tsingtau was made with a view to restoring it to China; but as Germany did not accept the demand, the proposal thus came to an end. It may now be learned in regard to the terms of it whether Japan will give in case Germany should restore the territory to China before the war is ended, China is bound to com-

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II

By Dr. Uzukawa

As Tsingtau has come under military administration we are anxious to have all positions there filled by the ablest men, so as to ensure good government and a rapid development of the place. In the past we have made the mistake of having officials that gave more attention to the military side of their duty than to the social and commercial side, and this blunder should not be repeated in the case of Tsingtau.

As to the occupation of the place, it seems to me that as it is now ours by virtue of war we should hold it. From a legal point of view Kiaochau is German territory and not Chinese; and as we have taken it from Germany there is no obligation to relinquish it before the expiry of the lease. Japan went to war with the express purpose of driving Germany from Kiaochau, and if Japan should now restore the place to China, she might concede it to Germany again, when all Japan's sacrifice would be to none effect. It is useless to have China promise not to give it again to Germany, for China has no way of backing up her agreements by force. Japan assured Germany that she would restore the place to China if Germany would accept the conditions and hand over the territory peaceably, but Germany rejected the offer and so it ceased to be valid. After the declaration of war between Japan and Germany all previous treaties, agreements and proposals came to an end. Once war began, Japan was free to take any action she desired for her own safety. If she wishes to retain Tsingtau as a safeguard to her interests she is perfectly free to do so.

Of course some will argue that Japan is bound to consider the opinion of other nations and strive by pleasing others to enhance her prestige. But there are times when a nation cannot afford to do this, especially if it thereby weakens its own propects. Japan promised the world to respect the independence of Korea, but she was later obliged to ignore that promise. Did she thereby do wrong? If so, did not all the other nations having treaties agreeing to help Korea do wrong also in ignoring them? Sometimes we have to deal with things as they are and not as they should be. Japan's taking Tsingtau from Germany cannot be considered so offensive to China as Germany's action in forcing the concession of it from China. So long as Japan makes no attempt to humiliate China in this way there ought to be no objection to her taking Germany's place at Tsingtau. By this time China should be growing accustomed to foreigners in occupation of her territory, when she thinks of Hongkong, Annam, Wei-hai-wei and Manchuria.

Should Japan for reasons now unforeseen be obliged to restore Kiaochau to China the following points should be duly insisted upon:

1. All rights formerly possessed by Germany should be handed over to Japan and then passed on to China, without any interference from a third party.

2. All government property in the territory should be sold to a private party.

3. The territory should be placed under Japanese control to the extent of precluding its ever being again ceded to a third party.

4. The German mining concessions and railways should be ceded to Japan.

5. China should pay Japan proper compensation for what she has lost in men and money on the reduction of Tsingtau.

6. In restoring Tsingtau to China we must never admit that it is Chinese territory any more than Wei-hai-wei, Port Arthur or Dairen are Chinese territory. It is German territory until the lease is cancelled in a legal manner.

III

By Dr. G. Soyejima

Japan did not undertake the expulsion of Germany from Tsingtau for the special purpose of restoring that place to China, but to remove from the Far East the greatest menace to its permanent peace. It was, of course, to be at once restored to China if Germany had accepted Japan's proposal, but as the proposal was rejected and Japan was put to the necessity of war,

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the circumstances were at once changed; and circumstances alter cases. A proposal accepted and a proposal rejected are two different things. Those who imagine that the Japanese government gave its word to foreign governments that the place would be given back to China unconditionally, are much mistaken. Japan is perfectly free to do what she likes with the territory she has taken from Germany. If she considers that for the present it is more important for her to hold Tsingtau than to restore it to China, she is quite justified in acting on her conviction.

There are some who fancy that because a few British troops participated in the reduction of Tsingtau Japan is bound to consult with Britain as to the final disposal of the place. The Anglo-Japanese Alliance stipulates that the nations shall consider in common the steps to be taken for the protection of their own interests, but it does not stipulate that they shall necessarily cooperate in campaign work. According to article 11 of the Alliance the two contracting parties shall assist each other only when either of them is attacked without provocation by a third party. As Germany did not provoke the attack from Japan, there was no need for British assistance; but as it was offered, it was accepted, though with no idea of thereby entitling Britain to a say in the disposition of the territory taken.

Certainly Tsingtau cannot be restored to China without proper compensation to Japan; and how is China going to meet so great an outlay as this would entail? China cannot guarantee the peace of the Far East. There is no use in contracting with that country to do what she cannot do. Japan is therefore obliged to deal with the question as she herself deems best for the interests of peace and prosperity in the orient.

IV

By Dr. Saburo Yamada

The ultimate disposition of our new territory in Kiaochau is exclusively a diplomatic question, and one of the most important we shall have to solve. Diplomacy is surrounded by a mist of secrecy and one knows not what to say in regard to the attitude that will be taken by our authorities on this question, but there is no harm in ventilating our opinions and letting the public have a word in the discussion. It seems to me it is a question of whether the little Germany in China shall become a little Japan in China, or not. It is as if Japan had forcibly occupied a part of the German fatherland. By our achievement in the reduction of Tsingtau we have suddenly changed the balance of power in the Far East; and are we going to take a proper advantage of it or not? While Japan has seen during these many years busying herself with her internal development, western powers have been extending their interests, even to the Far East. Some of these powers have now more prestige in China than Japan has, to our great disadvantage. Shall we not now hope to have in that country at least the place and prestige that Germany had? If we don't it is our own fault. The time has come for us to take the stand that oriental matters shall be adjusted by orientals. The present war will undoubtedly change the balance of power in Europe, and we must be prepared for it. Competition between Great Britain and Germany may then pass to competition between Britain and some other country, and the world will assume a different aspect. Japan must make sure that she holds a position worthy of her in the great conclave of nations that will settle the peace of 1915. She cannot do this by being shy of her efforts and abandoning the fruits of her victories. She should prove to the world that the orient is entitled to a foremost position in maintaining the peace of the world. If she fails in this, the war, so far as she is concerned, will have been all in vain. Tsingtau must be left as a matter between Japan and China alone; and Japan must see to it that the outcome is for the mutual benefit of both countries.

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THE BRITON

O ye are the sons of the sea Kings;
Your rest has been over the waves;
Our fathers were ever the free Kings
Whose blood was the blood of the brave.

In our veins crush the blood of the Vikings;
We girdle the land and the seas;
For wherever way lie our liking,
We stand for the rights of the free!

O ye are the Vikings the sea Kings;
Your home is where Freedom's flag flows.
Then never be slaves like to those Kings
Of whom we recall and dislike and hate:

The ashes of those that lie dead
The ashes of those who are now
And those who shall follow through Time
Should a curse on a slave's name bestow!

—J. Logan Lyon

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THE BRITON

O we are the sons of the sea kings;
Our rest has been ever the wave;
Our fathers were ever the free kings,
Whose blood was the blood of the brave.

In our veins swirls the blood of the Vikings:
We girdle the land and the sea;
For whatever way lie our likings,
We stand for the rights of the free!

O sons of the Vikings, the sea kings,
Your home is where Freedom's flag flows;
Then never be dreaming of three kings
O'er shamrock, and thistle, and rose:

The blending of these is the Briton;
The ruling of these what we mean,
And never shall Kaiser, though Triton,
Divide or devour our demesne!

—J. Ingram Bryan

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AN OLD VENDETTA

By T. MONOÖ

(KWANSEI COLLEGE, KOBE)

IN old Japan revenge for the sake of loyality or filial piety was considered a legitimate ambition of the injured or insulted. If one's parents or master were the victims of treachery or outrage it was one's duty to avenge them. "Thou shalt not live under the same heaven, nor tread the same earth with the enemy of thy father or thy lord" was the motto of society in former days. And when a man felt it incumbent upon him to perform that duty he gave up everything else to achieve his object. If married, he divorced his wife; if he had children they too must be sacrificed to his one and only purpose in life; and the sympathy of the public was sure to be with him. Even the government granted by certificate official recognition of his undertaking. Not infrequently the hero, accepting the task of taking revenge, was no more than a puny youth or maiden, and the more helpless the champion of family rights seemed, the more would the *samurai* and other representatives of chivalry flock to his standard to assist him in his noble desire. It was an essential feature of the *bushido* spirit to join in crushing the lawless strong and upholding the helpless weak.

The young man who was responsible for vendetta had first of all to make himself proficient in handling the weapons of defence, such as sword practice, to which he devoted himself with uttiring zeal. Many years were not overmuch to equip him for avenging his family or clan wrongs; and in the meantime he offered prayer incessantly before the altars of the gods on whom he depended for aid. Not infrequently, if the prayer was answered, the hero would sacrifice his own life to the gods in token of eternal gratitude that justice had been done. This was usually done by performing hara-kiri.

If a *samarai* refused to aid the helpless in the persuit of their revenge upon the strong, such a *samurai* would be despised among all men forever. He would be regarded as a "white-livered" creature, an object of contempt for all time. In the Analects of Confucius we are told that *he is not brave who acts not according to the dictates of justice.* No true *samurai* could afford to overlook an act of injustice unrighted or a wrong unredressed.

Among the countless tales of revenge, in which Japanese history abounds, the greatest are the vendetta of the Soga Brothers who killed Kudo Suketsune at the foot of Mount Fuji, an achievement accomplished only after a determined and laborious pursuit over 18 years; the vendetta of the Forty-seven Ronin, who assassinated the violater of their master and then committed hara-kiri; and the revenge of Watanabe Kazuma and Araki Matayemon who killed Kawai Matagoro and his accomplices at Uyeno in the province of Iga. This hero is accounted one of the most skilful swordsmen Japan has produced, and the story of his vendetta may here and at this time be found of interest.

Araki was the son of a small tenant farmer near his native village. In his farther's forty-second year, a most unlucky year for a man, his wife gave birth to a child of abnormal size, and then she died. Upon this misfortune followed further ill-luck and he fell into despair, being unable to find any one to care for the child while he himself had to

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AN OLD VENDETTA

BY T. NONO

(Written Specially for Boys)

IN old Japan revenge for the sake of the good name of a feudal lord or loyalty or filial piety was considered a legitimate emotion of the injured or insulted. If one's parents or relatives were victims of treachery or outrage it was one's duty to avenge it, and [illegible] not live under the same heaven, nor tread the same earth with a scoundrel who either or slay [illegible] was the motto of society in former days. And when [illegible] fell it lasted upon him in [illegible] that duty he was exempted [illegible] its religious obligation. It mattered [illegible] how strong or how [illegible] one was, one must be sacrificed to [illegible] one's purpose in life; and the sympathy of the public was sure to be with him. Even the government granted by [illegible] condoned a violation of [illegible] [illegible] accordingly the [illegible] [illegible] of taking revenge was so [illegible] a party youth or maiden, and the [illegible] [illegible] the champion [illegible] [illegible] himself. [illegible] and the [illegible] [illegible] [illegible]

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go off to work every day. But the boy was cared for by kind neighbors and soon grew to be a marvel of strength and skill, well fitted for the heroism he was subsequently to display. His youth was characterized by a remarkable degree of incorrigibility, he being often brought before the headman of the village to be reprimanded. The official reminded him of his mother's early death, of his father's poverty and advised him to be more thoughtful and circumspect, since now the honor of the family depended on him. The boy declared that he had no desire to succeed his father, as he did not want to become a farmer, but a *samurai*. Thus even from his youth the lad was bent upon finding some opportunity of heroism.

About this time rather a remarkable incident happened. At the back of the Kojenji temple in Araki's native village there was a grave-yard; and the rumor spread that at the top of the tallest monument there at night a ghost was to be seen, whose appearance had been a terror to spectators, even to the extent of slapping the faces of people, and snatching away their purses. So alarmed had the neighbourhood become, all were at last afraid even to go out at night. Thus a pall of fear settled down upon the community. Here was a welcome opportunity for young Araki. Out into the darkness, fearless and alone, he went and stationed himself behind the temple. Then he approached the tallest tomb and challenged the ghost, demanding that it should come on to face Matayemon the son of Matabei Araki. But the only response was the echo of his own voice.

After over an hour of this attitude suddenly there shot up from the precincts of the tomb an *onibi*, or lantern demon, blazing like a rocket. It was only a light; and no one can fight with light. But he did not abandon hope of dealing with the situation. Every night he went to the same place and faced the apparition in the same manner, but could make nothing of it. The seventh day had been raining, which continued on into the evening. While Araki waited, a traveler passed that way, and at once the demon appeared and made after the pedestrian. The latter was filled with terror and stood stock still, as if riveted to the ground. The ghost approached and was about to search the victim's pockets, when Araki sprang out and collared him. Needless to say the ghost proved to be a very mundane one, being no other that a common highway man, whom Araki arrested and brought to the court, thus ending the nightmare of the neighbourhood. This act of nerve and daring naturally brought the young man a great and lasting reputation. The old father, who had for so many years worried over the wayward and headstrong nature of the boy, now took courage and began to see that something good might come of him after all. Not long afterwards, however, the father fell sick and died.

On the night of his father's funeral young Matayemon disappeared, no one knew where. For a time he wandered about like a drifting boat, and at last came to Yagiu Tajimanokami, one of the most celebrated swordsmen of the time, who lived at Koriyama in Yamato. The skilled warrior at once saw the possibilities of the youth and did everything to encourage him. After three years of dilligent practice the youth was ready to face any combatant. The founder of the Yagiu school of fencing had found a new disciple of whom he was justly proud. In old Japan the secret of an art was transmitted by the master only to those who promised some ability to hand it worthily on; and now in young Araki the celebrated fencing master saw one to whom he could honestly entrust the secret of his unique art in swordsmanship.

After some six years of practice the master one day challenged his pupil to a contest, using real swords. The pupil could do nothing but accept, and when Yagiu appeared he had only a fan with which to face the sword of his brilliant pupil. The latter took it all in good part. The contest began. The sword of the young samurai flashed like rays of light and he soon cut his way in upon his master, although the latter, with his iron war-fan. by almost supernatural agility and skill warded off many a fatal

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stroke and thrust, only relieving himself by the utmost and unprecedented dexterity. Yagiu soon had enough, and he was now convinced that in Araki he had a worthy successor, who might safely be entrusted with the secret of his art.

Having reached such high attainment Araki was now asked to proceed to Yedo and meet Miyamoto Musashi, the greatest swordsman in the shogun's capital, under whom he should have further drill. The youth accepted the offer with joy and in high spirits set out for the great city. On the way thither he called at every fencing school and proved his superiority to all contestants that ventured to face him. He was now a full-fledged samurai, and had taken the name of Yoshimura, or in full: Araki Matayemon Yoshimura. His fame in Yedo grew no less than it had hitherto done, and he was universally acknowledged to be the first manipulator of the blade in the nation.

Now Honda Kainokami, daimyo of Koriyama in Yamato, hearing of Araki's reputation, sent for him to offer him the position of fencing master in his fief, with a very large salary. Araki accepted the position, and married a sister of Watanabe Kazuma, a retainer of the daimyo, Matsudaira Sadao. For some time Araki lived in harmony with his wife and served his lord with greatest loyalty and satisfaction. This was about the year 1630 A. D. In July of that year the younger brother of Kazuma, Gendayu by name, was attacked and murdered one night by Kawai Matagoro, for reasons unknown. Kazuma petitioned his lord for permission to undertake the avenging of his brother, and began to make secret investigations as to the whereabouts of the enemy. After roaming abroad through various provinces no trace of the culprit could be found. Then he thought it best to consult with his brother-in-law, Araki, and if possible get his valuable assistance. Araki consented to help, but advised Kazuma to go slow.

That night Araki arose from bed, awoke his wife and informed her that he had to go on a visit to her parents, as he was going to divorce her. Her husband gave no further explanation, notwithstanding his wife's astonishment and natural disconcertion. She knew, however, that time would throw light on the mystery. It was a cruel proceeding, but cruelty in those days could only a be met by cruelty. Men must fight and women must weep. Is it not still so to-day, in spite of all our vaunted progress and civilization?

The next day Araki took his brother-in-law Kazuma into a fencing hall and tested him in the use of the sword; and being satisfied that he could handle the weapon well, they were content to set out upon their vendetta together, for the enemy was also a noted swordsman. Every day during their preparation and journey Araki continued to drill Kazuma in the art on which their success depended. Araki explained to his lord the circumstances and he readily gave him permission to absent himself on so sacred a mission, making him promise to return as soon as the task was done. On the mission Araki took with him his right-hand man. Buyemon: and Kazuma took one named Magoyemon. They traveled hither and thither, east and west, north and south, trying to ascertain just where to hit upon the enemy. In those days of slow and precarious travel a province was a world, and just as difficult to explore. Concealment was, therefore, an easy matter.

The brave two made dilligent search for over four years; and at last in November of the fourth year they got news that Kawai Matagoro was about to start on a trip from Nara to Yedo. They decided that the best place to meet him would be at Uyeno in Iga. On the dawn on the fateful day the four friends were awaiting the arrival of Kawai and his party at the entrance to the village. It was well known that Kawai had not only the best fencer in the employ of Matsudaira with him, but some twenty others of more or less skill in warfare. Some go so far as assert that the suite consisted of no less than 36 men, all told.

The procession at last drew near. Sakurai, the most famous swordsman in the party, rode ahead, the retainers following; and Kawai himself followed toward the rear on horseback.

"You attend to Kawai," said Araki to Kazuma, "and I will dispose of the rest."

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As the procession passed the four men sprang out!

"Revenge!" shouted Araki. "Revenge for the murder of Kazuma's Brother! All who assist shall receive due reward! I am Araki Matayemon Yoshimuro!"

Sakurai drew his sword, which was the signal of no surrender.

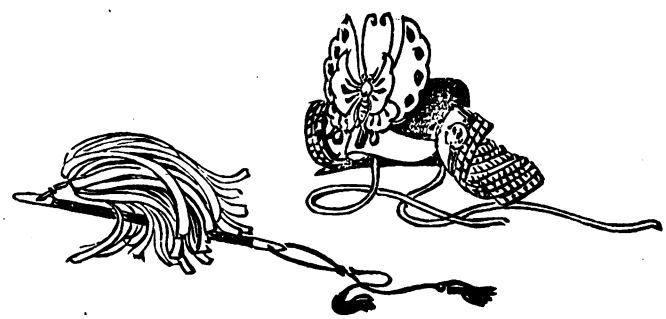
Araki immediately hamstrung the horse, when Sakurai dismounted and the fray began, the latter cutting his way fiercely towards Araki. But the latter with one of his memorable slights of hand, warded off a blow and thrust the enemy through the body, the sword never being withdrawn till the body was severed in twain. It was done in quicker time than it takes to tell it. Before the others knew that had happened Araki was laying them low right and left. He slew them and hurled him over one another, piling them up like so much lumber. He had, of course, great assistance from his attendants and from Kazuma. Even those who were cowardly and withdrew to shoot arrows from a distance could not escape. As the thick of the battle lessened and the ardor of both sides died away, Araki noticed that Kazuma and Kawai were still at it, neither side as yet getting the better. They struck and lashed, parried and stood at bay, the sparks flying from the steel, while Araki cried out to Kazuma: "Courage, Courage, the others are disposed of! One sure thrust from you and then I'm at him!"

Just then Kazuma managed to get in one fatal cut acrose the neck, when Araki shouted: "Enough! Leave him to me!"

And he dived in and gave him the coup-de-grâce!

Kazuma was found to have been wounded in thirteen places, Mangoyemon in eleven, Buyemon mortally, while Araki was not wounded at all!

The triumph of the avengers was welcomed with acclaim by their respective lords and all their friends. The daimyo of the place where the revenge was taken endeavored to get Araki and Kazuma to serve under him, but the great Matsudaira wanted them masters of fencing in his domains, offering fabulous rewards. But Kazuma went back to his lord and Araki to his. Another story goes that the daimyo of the place where the deed was done, sent a false report to the lord of Araki to the effect that Araki had been killed, and kept the famous swordsman in his own domains. Japanese history is rich in tales of the marvellous prowess of Araki, all of which would fill a large volume. But to be great it is not necessary to live long, and Araki died on the 24th of August, 1637, in the 41st year of his age.



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INCIDENTS OF WAR

1. A Heroic Deed

DURING the Russo-Japanese war there were many examples of heroic action on the part of men from the ranks, among which the deed of Mokichi Tokita, a private soldier from Fukuuramura, Fukushima prefecture, shines conspicuous. At a vital moment in the battle of Sakushiko a number of men from a certain detachment had to be chosen to make a bayonet charge, and Tokita was among those selected. Following their leader, the brave fellows dashed forward at the enemy. As they rushed forward they had to pass a precipice, when by a slip of the foot their leader tumbled into a ravine where the enemy was waiting in large numbers. Before he could make any attempt to scale the steep bank he had to turn and face attack. Seeing that it would be all up with their leader unless he had help, Tokita sprang down the bank to his rescue. Tokita was well skilled in handling the bayonet and he charged the enemy alone, spitting them right and left and striking terror in the hearts of those still alive. Of course he was soon covered with innumberable bullet wounds; and as his companions drew their leader up to safety, Tokita fell to rise no more.

2. If he Thirst Give him Drink

Company Four of the 29th Infantry regiment, by a brilliant dash, captured the heights of Sonkasai on the 28th of August, 1904. Among the heroes that participated in this exploit was a private named Yoshishige Goto. As the men gained the heights, rushing the enemy's trenches, Goto noticed large numbers of the wounded lying all around him. The air was sultry and the heat blistering. Everyone was thirsty and no one had any water to spare. The men had been in arms many days and the fight for the heights had been long and hard. Now with a moment's respite after victory the men began to pull at their spent bottles, draining the few drops left. "The thirst

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A Round-the-Island Race

INCIDENTS OF WAR

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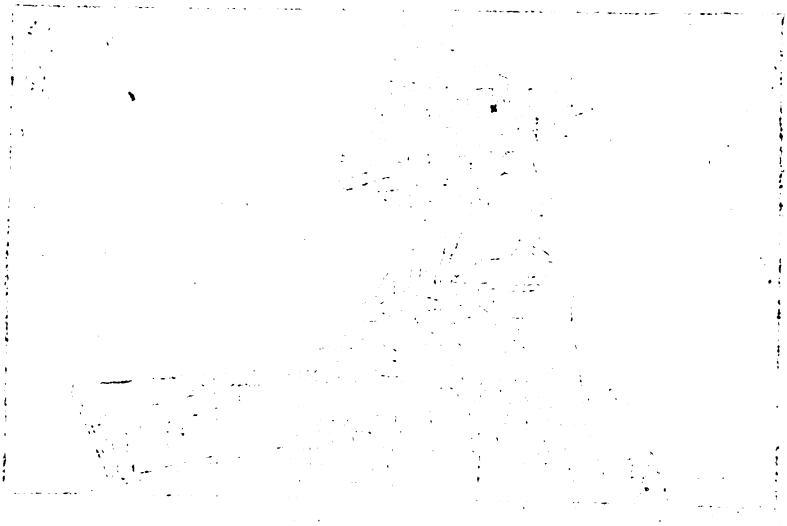

of the wounded is greater than mine," said Goto, "and they fight for their fatherland the same as I fight for mine"; and with that he gave all the water he had to the wounded enemy.

3. Patrol Difficulties

In one of the trying moments during the siege of Ofurei a patrol had to be sent out in a certain direction, and Kisaburo Tateyama, a private soldier, was despatched on the mission. He had to make his way secretly along a prescribed course and get in sight of certain defence works of the enemy. After successfully negotiating obstructions and difficulties of all kinds he arrived at a position where he suddenly came into observation by the enemy, and the bullets began to fly about him like hail. The dusk was coming on but he had to make his way back to camp somehow. To add to his difficulties, while trying to dodge his pursuers, he got into wire entanglements; but he persisted in a quiet and cautious manner, and when he at last succeeded in reaching camp safely, hardly a shred of his uniform was in tact, having been cut to pieces by the barbed wire obstructions.

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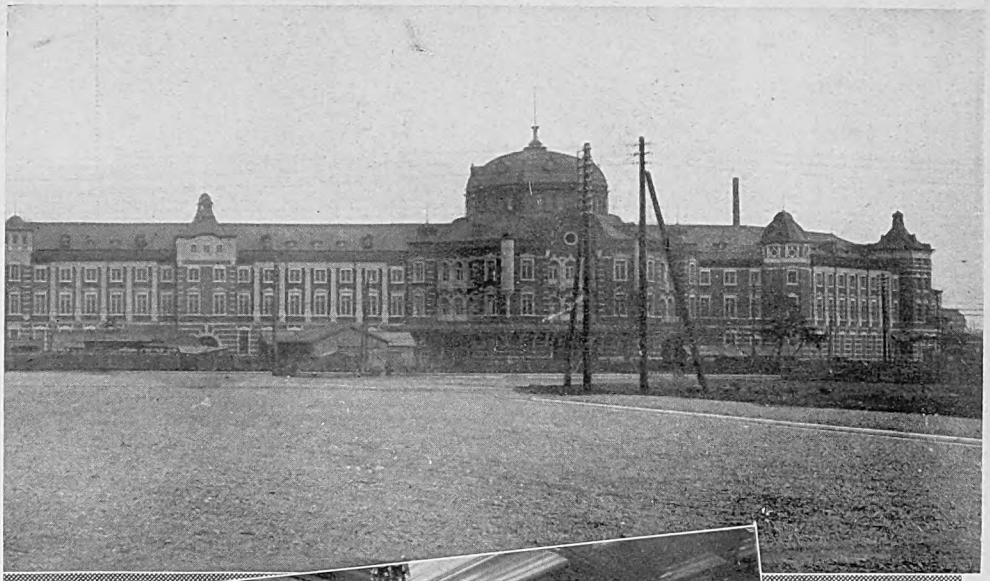

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Troops for Europe

In an article some time ago in the Diplomatic Review, a periodical devoted to problems of international interest, Dr. Ariga, one of the most distinguished Japanese authorities on international law, discusses the possibilities of sending a Japanese expeditionary force to assist the allies in the European struggle with Germany. Dr. Ariga champions the proposal and hopes that the Imperial government will consider the advisability of carrying it into execution. To those who object that it is inconsistent with conscription to send Japanese soldiers for the defence of foreign lands, the distinguished jurist replies that Japan has a vital connection with and interest in the issue of the conflict in Europe, for if Germany should prove victorious Japan would lose the fruits of her victory at Tsingtau. An important question is where the Japanese troops should be sent. Their most useful disposition, Dr. Ariga thinks, would be as protectors of the Suez canal or to take the place of Indian troops thus engaged. As Japanese troops might feel some reluctance at being sent so far from their accustomed environment to fight for foreigners, it might be wise to call for volunteers, as was done in making up an expeditionary force for policing the railway zone in Manchuria. Japan's reputation would depend on the character of the soldiers selected; therefore only the most exemplary should be chosen. A force of some 250,000, thinks Dr. Ariga, would be sufficient; and they should be assigned a definite zone so as to draw out the initiative genius of the Japanese soldier. The Japanese troops would have to be accorded exactly the same rank and treatment, as European troops, and be in all respects regarded as equals. There might be some difficulty as to the transportation of adequate equipment, especially in the matter of heavy guns, but no doubt experts could find a way. As to expense, which would be considerable, Japan should bear it, just as Sardinia did in the Crimean war, and the result would be all the more to the enhancement of the nation's prestige in the eyes of the world. In this connection it is noteworthy that Baron Kato, Minister of Foreign Affairs, in a recent interview expressed the conviction that Japan would not send troops to Europe, on account of the great expense.

Dr. Mabie on Japan

It has been almost a commonplace in recent years to exclaim: "Another book on Japan!" But Dr. Mabie's volume just from the press, entitled "Japan, To-day and To-Morrow," has at least the merit and attractiveness of literary quality, which can be said of so few other works on Japan, with the exception of those from the gifted pen of the late Lafcadio Hearn. In no other way, however, can the two writers be well compared; for Hearn was a recluse who saw things from a peculiarly poetic, not to say, recondite point of view, while Dr. Mabie is a scholar and man of the modern world, who sees life as most of us would like to see it, advantages that must command for his book wide interest and respect. The nineteen chapters that comprise the volume are as follows: The Point of View; The Background; The Genius of Shinto; In Time of Change; Price Marks and Values; East and West; The Streets of Tokyo; Village homes and People; Holidays in Kamakura; Kyoto, the Ancient Capital; Nikko, the "Sunny

* JAPAN, TO-DAY AND TO-MORROW: by Hamilton Wright Mabie: 291 pp. with 16 illustrations: The Macmillan Company, New York: price ¥4.00 net.

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Splendor;" The Inland Sea; At Port Arthur; the Japanese Hand; Theaters and Plays; Pilgrims and Shrines; Count Okuma; A Japanese Prime Minister on Japan; and the Three Stages of Intercourse.

Old Truths in New Guise

The book modestly professes to say nothing new about Japan, but it certainly says some of the old truths in a newer and more illuminating way, and conveys an impression of the genius on the Japanese people, not by definition nor by characterization, but by making clear its reflection in the vital landscape of the country. The author happily has that insight into the hidden springs of Japanese civilization which enables him to perceive its essence to be religious, though he avoids exposing it to any open clash with the ideas of the modern world. That Shinto, the worship of ancestors, is in its essence essentially Japanese, is a statement that may perhaps by some be doubted, since ancestor worship is not peculiar to Japan, but nowhere, certainly, has it produced so rational and humane a result as in Japan. To have been able during his short sojourn to realize himself in a land where there are no dead, proves Dr. Mabie's possession of that sympathy which is essential to a just appreciation of any people; for, as he himself admits, the ability to understand a people is not so much a matter of temperment as of spirit and character, plus broad intelligence.

Basis of Authority

The author of "Japan, To-day and To-Morrow," holds that the basis of Imperial authority in Japan is ancestor worship. He might have suggested, had space afforded opportunity, that that is the basis of authority in all lands where God is recognized as Father and first Ancestor. Is not the belief in the Divine Right of kings and the faith that the Powers that be are ordained of God closely akin to the idea of divine ancestry as the source of authority? The only difference is that the Japanese make less distinction between gods and men. Western people waver uncertainly between the first ancestor and the last; but the Japanese allow no break in the succession giving recognition and honor to all, though certain conspicuous ones are singled out for special reverence. It is pleasant to read a book in which the author would by all means be a friend of those he writes about. We like his definition of a friend as one who makes us do what we can. It is sincerely to be hoped that so eminent a friend as Dr. Mabie, will find in Japan the sympathy he offers, and that the nation will do what it can to live up to the ideal he conceives for her. For the whole secret of amicable relations between East and West is suggested in Dr. Mabie's statement that "truth is the only sure foundation on which friendship can rest." The true friend of Japan is neither a flatterer nor a recorder of mere impressions, critical or otherwise, but one who tries to discover the truth and tell it simply and sincerely. The courage to face the truth and to act upon it is the noblest of all, for nations as for individuals.

Difficulties between East and West

Dr. Mabie is inclined to the conviction that the main differences between oriental and occidental peoples, especially between Japan and English-speaking peoples, are superficial and come of environment, not of original structure. Whether this sentiment will carry conviction depends on such scientific problems as whether the Japanese is not a Japanese but a yellow white-man, on the one hand; and on the other hand, whether the American is not an American but a white yellow-man. As one can well agree with the author's contention that the human spirit is the same in all lands, it looks as if it did not matter which way the problem be solved, for both are true; the Japanese is a white yellow-man and the occidental is a yellow white-man. It is a hard pill for prejudice to swallow, but reason must be always and everywhere the same. The difference depends on education, which shows the importance of education in the solution of the problem. But, of this later. Dr. Mabie thinks that when western people are as ready to enter into *human* relations with the Japanese as they are into business relations, they will be convinced as to the truth of his contention. It is this

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human relationship, however, that many complain of an inability to achieve. The tendency of the East to identify unity with uniformity the author of this book deprecates, since it vitiates freedom and education and makes recognition depend on form rather than quality. He is convinced, however, that there are no obstacles which right feeling, generous treatment, and above all, undeviating justice, cannot remove. "Undeviating justice:" there's the rub,—on both sides!

Absence of Enduring Monuments

Struck by the remarkable absence of enduring monuments of wood and stone in Japan, Dr. Mabie thinks compensation is afforded by the character and spirit of the people, which are more dependable resources than more material monuments, and represent a dignity which external splendor is powerless to convey. In referring to the Japanese custom of going about on *geta* the author quotes the Greek maxim that "divine things go on light feet", which must surely refer to their indoor movements. The rule for justily estimating Japanese art, namely, that its power lies not in what it says but what it suggests, is very applicable, especially to the national poetry and painting, though as to music there is more reserve. The Japanese gift of being able to set skill off against force is suggested as one of the secrets of Japan's marvellous progress with such inadequate means, enabling her to give perishable things the permanency of beauty. He does not suggest that these remarks apply to foreign architecture and foreign clothes. It is possibly true that the western world can learn something from Japan by finding in art some deliverance from the tyranny of mass and mere materialism, but before the lesson is learned there is danger of Japan going over to the western point of view. The factory worker and the artisan are supplanting the artist and the individual craftsman, and art for art's sake, with the old worship of beauty, is endangered.

Genius for Organization

Japan is a dramatic contrast to India, being an incarnation of "will" as against the fatalism of other orientals, the crowning proof being the nation's capacity for organization. Japan is the most thoroughly organized country in the world, with the exception of Germany, a fact which to some minds suggests fear rather than admiration. It is this capacity for competition that renders amicable relations between Japan and western nations one of the most important questions of the future. Dr. Mabie inclines toward agreement with the expressed conviction of Count Okuma that religion will play a large part in bringing the east and west into closer and more friendly touch. Reference is made to Count Okuma's assertion that there is in Japan universal dissatisfaction with education, this all-important subject being made secondary to armaments and industry. Education is especially necessary in preparing Japan for more intimate relations with western nations. Divergent civilizations cannot come together without irritation and painful adjustments. It is a psychological as well as a material struggle. A process of education toward a mutual understanding should be promoted to a degree that will affect primary and secondary schools as fully as higher schools and the general public, so that both in America and Japan prejudice and ignorance may give way before intelligent comprehension. But nothing has yet been done in any practical way to bring this about. Judging from the vernacular press of Japan the darkness that prevails among the masses as to American motives and conditions is impenetrable, and neither Japan nor America is doing anything to break through this darkness by any systematic method of enlightenment; and so long as such conditions obtain they will breed seeds of trouble.

War Ideals

Reviewing the three foreign wars Japan had to fight in succession once in every ten years, the *Jiji* is proud to think that in all of those wars Japan has come out successful. The paper fully appreciates the loyal and brave self-sacrifice of the soldiers and sailors who fought for the country. It remembers, however, that the virtues of bravery and loyalty are not the monopoly of the Japanese. Instances are many where the same virtues have

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Absence of modern means of travel and store in Japan. Dr. Dahlke finds a comparative indifference to the objects and advantages of civilization.

Shunsui by the remarkable absence of enduring monuments of travel and store in Japan. Dr. Dahlke finds a comparative indifference to the objects and advantages of civilization which are more dispendable than more material monuments, and represent a dignity which external splendor is powerless to create. In referring to the Japanese custom of going about on [illegible] the author recalls the Greek maxim [illegible] divine things go on light feet", which more truly refers to their nature than to their speed. The rule for locality of interest and worship, that its power lies not in what it says but what it suggests, is very applicable, especially to the national poetry and painting, though it is more manifest in verse. The Japanese [illegible] able to [illegible] of [illegible] to suggested to you of the natives of Japan's marvellous powers with which [illegible] endowing her to give [illegible] things the permanence of [illegible]. It does not appear that [illegible] ability to employ a [illegible] [illegible] [illegible]

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been shown to be in existence among foreign soldiers. In the war in Europe, the armies of both sides are fighting bravely for their countries.

There is one thing, however, that is so frequently seen in the battles now being fought in Europe that never occurs when the soldiers of Japan take the field. It is the great number of prisoners taken by both sides after each of the battles fought. The soldier of Japan never surrenders. Only those fall into the enemy's hands alive who have been wounded and disabled. In the war with China not a single Japanese was made prisoner. In the Russian war, there were about a thousand taken captive by the Russians, but they were mostly civilians. A soldier or sailor who has surrendered and been taken captive by the enemy will have no place in society when he returns. He will be completely ostracized, and the ignominy of having fallen into the enemy's hand alive will never be eradicated. The spirit that permeates the army and navy of Japan is that of contempt of death. No one ever thinks of returning alive once he goes to fight the enemy of his country. In case of a siege, the place to be defended by the Japanese will be held till the last man is dead. "Die with the castle for your pillow" is the precept, which the Japanese soldier most faithfully follows.

This spirit might be condemned by some as a relic of barbarism, and the paper contends that as long as war itself is a barbarous act, this relic, of whatever origin, should be cherished and treasured if the nation is to uphold its prestige.

Advice to Britain and Japan

Under this heading, the *Nichinichi* has a long article in which it points out the necessity of removing whatever cause may exist that is calculated to produce conflict of interests between Japan and Great Britain in China. It refers to the reported activities of British interests to the extension northward of the Tientsin-Pukow Railway and for securing a concession for building the Yuen-wei line of railway. These lines run counter to Japan's interests which have come to be established on account of the military success achieved at Tsingtao. The paper advises the British people in China who have been known to be jealously guarding their interests to refrain from any measure or form of activity that would produce conflict with the interests of the people of this country, and it expresses a hope that the authorities of both Governments should see that the people of both countries, which are bound by the ties of the alliance, could work in unison and complete accord in extending their respective interests in China. The paper in conclusion says that it is prompted to make this remark as it feels the importance of placing the Anglo-Japanese Alliance on a lasting and powerful footing for insuring the peace of the world.

Imports and Exports

The principal articles of Japanese export at present are raw silk, waste silk, *habutae*, silk tissues, shirtings, other cotton cloths, knitted goods, undershirts and drawers, silk handkerchiefs, tea, marine products, sugar, *saké* fish oil, whale vil, waxes, tobacco, camphor, copper, sulphur, paper, porcelain and earthenware, timber, matches, plaits, mats and mattings for floor, coal and machinery. Of these articles for export, raw silk, waste silk, *habutae*, silk tissues, silk handkerchiefs, camphor, copper, plaits, *saké*, fish oil and wax are exported to Europe, America and Oriental countries; cotton yarns, cotton fabrics, knitted goods, underwear, marine products, cigarettes, sugar, matches, coal and machinery to Oriental countries; porcelain and earthenware to the United States; sulphur to Australia, and timber to Oriental countries and Mexico.

The principal articles of import are iron and steel, machines and machinery, grains, chemicals and medicines, sugar, cotton textiles, dye-stuffs, cotton, wool, woollen yarn, paper, glass and manure. Of these imports, iron, steel and cotton texiles are imported chiefly from Great Britain; machines and machinery from Great Britain and the United States, formerly from Germany largely; sugar and grain from India and other Oriental countries; chemicals and medicines were imported from Germany; also, woollen

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yarn and dye-stuffs from Germany and Great Britain; wool from Germany, Australia, France and Great Britain; cotton from Great Britain, India, United States, China and Egypt; woollen fabrics from Great Britain, France, Germany and Sweden; paper from Great Britain, Germany, Austria-Hungary, Belgium, and the United States; glass from Belgium; petroleum from the United States and Dutch Indies; and manure from Oriental countries and North America.

War and its Inheritance

Japan has not had many wars during the last few centuries, compared with other countries, but what she has had have left their accustomed mark in the number of bereaved and impoverished families. Taking those who have been left destitute on account of the wars with China, Russia, in the Satsuma rebellion, the Formosa campaign and the disturbance in Korea the number of families is over 120,000. Of these at least 33,288 are in need of assistance. The number of persons assisted by the government, as being widows, orphans or dependents on men who have fallen in battle, is 28,394 costing 1,884,718 *yen* in pensions. But the most that any of them receives is 15 *yen* a month, the vast majority getting nothing like that amount, which is, of course, quite insufficient to keep them. Some time ago a philanthropic individual took it upon himself to make personal investigations in two prefectures, visiting 250 households, when he found in that area alone no less than 250 families including 316 cases in want through affliction from war. He found that three families had becomes extinct, a tragic eventually in Japanese eyes. In Tokyo alone are 1,500 cases of persons reduced to want, most of them orphans or aged parents bereft of sons who supported them. The Army and Navy Aid Association is doing something to help those in dire need, but there is ample opportunity for further assistance if the nation would fully do its duty by those whose blood has been shed for the safety and honor of the Empire. A percentage of the large amount now spent on celebrations and anniversaries might be devoted to practical relief of those whose sacrifices have made such celebrations and anniversaries possible.

A Sheepless Country

Up to the present Japan has been practically a land without sheep. The absence of this useful animal has been due to the fact that in this country there is no food for it. In Japan there is little or no cultivation of hay, and the wild grass is of a kind that cuts the mouth of a sheep and injures the animal's digestive organs to an extent that would preclude the existence of the animal without imported fodder. But the custom of wearing foreign clothing and the consequent demand for woollen goods of all kinds has now made it necessary for the people of Japan to consider whether it may not be posssible to raise sheep in Japan. Last year wool imports amounted in value to more than 14,000,000 *yen*. There would also be a demand for lamb and mutton if there were any chance of supplying it. Such meat comes now and then from Australia in cold storage but the Japanese have never taken to it and the foreign consumption is not sufficient to pay importers for their trouble. With a view to the encouragement of sheep farming the Imperial Government is now to lay out a considerable sum in promoting experimental sheep runs, hoping that in time some of the domestic demand for wool may be supplied in Japan. The Marquis Matsukata has set his countrymen an example in attempting a a sheep farm, in which, it is said, he has been remarkably successful. There is no doubt that grass on which sheep could thrive, may be raised in Japan as easily as in any other country, if it were once introduced, and hay grown and meadows cultivated.

A Warning

The Tokyo press warns that the sight of many German war prisoners scattered through the country, living in comparative ease and comfort, receiving the sympathy and assistance of the public, may have a demoralizing effect on the Japanese soldier. Japan has always taught her troops to die rather than surrender; and in the case of a fortress taken by an enemy, a Japanese com-

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yarn and dyestuffs from Germany and Great Britain; wool from Germany, Australia, France and Great Britain; cotton from Great Britain, India, United States, China and Egypt; woollen fabrics from Great Britain, France, Germany and Sweden; paper from Great Britain, Germany, Austria-Hungary, Belgium, and the United States; glass from Belgium; petroleum from the United States and Dutch India, and tobacco from Oriental countries and North America.

Japan has not [illegible]

War and its [illegible] during the last [illegible] Takebashi [illegible] century, compared with [illegible] other countries, but what she has had have left their inclination in the number of bereaved and impoverished families. Taking those who have been left destitute on account of the [illegible] wars with China, Russia, in the Satsuma rebellion, the Formosa campaign and the disturbances in Korea, the number of families is over 120,000. Of these at least 32,250 are in need of assistance. The number of persons assisted by the government, in being widows, orphans or dependents on men who have fallen in battle, is 26,317, costing 1,854,718 yen in pensions. But the most that any of these receive is 15 yen a month, the most ordinary getting nothing like that amount, which is, of course, quite insufficient to keep them. Some time ago a philanthropic individual took it upon himself to make personal investigations in two provinces, visiting 230 households, when he found in that area alone no less than 250 families needing just such assistance through adhesion from men. He found that these families had become extinct, a tragic eventuality in Japanese eyes. In Tokyo alone are [illegible] cases of persons reduced to want, most of them orphans or aged parents bereft of sons who support them. The Army and Navy Aid Association is doing something to help those in dire need, but there is ample opportunity for further assistance. If the nation would fully do its duty by the widows, blood has been shed [illegible] the battle-field and former at the hands [illegible] celebrations and anniversaries might be devoted to practical relief of these worthy sections have made such reasonable and unobtrusive provision.

Up to the present Japan [illegible] has been practically a [illegible] country without sleep. The economic [illegible] of this world around has been due to the fact that in this country there is no need for it. In Japan there is little or no cultivation of land, and the wild [illegible] has made the month of sleep and [illegible] unnecessary. It is [illegible] would produce the existence of the modern [illegible] problem. The modern of a full night's sleep is [illegible] the people of Japan to consider whether it may not be possible to make sleep in Japan. Last year it had [illegible] ed in value to many [illegible] There would also be a [illegible] and duration if there were any chance of supplying it. Such measures now are [illegible] than from Australia in cold storage for the Japanese navy, were taken to [illegible] the foreign corn-[illegible] in and outside it is very important for this reason. With a view to the encouragement of sleep [illegible] the Imp. and Government is now [illegible] out a considerable sum in promoting experimental sleep-[illegible] by which in time some of the dynamite [illegible] for would may be applied in Japan. [illegible] countrymen in securing [illegible] a sleep-farm, it is said, [illegible] been remarkably successful. There is no doubt that given the [illegible] sleep would thrive [illegible] be raised in Japan as [illegible] as in any other country. It [illegible] introduced, and by [illegible] and numerous [illegible].

The Tokyo [illegible]

A Warning [illegible] [illegible] [illegible] [illegible] through the country living in comparative ease and comfort, receiving the [illegible] and assistance of the [illegible] stage from a [illegible] called on the [illegible] matter. Japan has always [illegible] in the case of [illegible] [illegible] [illegible] [illegible]

murder and his men would on no account be taken alive. Yet here the Japanese soldier beholds thousands of men giving themselves up to their captors with apparently no feeling of compunction and certainly none of disgrace, and the people welcoming them as persons of honor, as though their action was highly exemplary. The Tokyo Asahi is especially solicitous lest this be misunderstood by the Japanese soldier. Why is he expected to prefer death rather than surrender, when they who surrender are received and treated with marks of honor and respect? Or is it that foreigners are not expected to be so loyal and brave as the Japanese? At any rate it seems rather puzzling that what is rewarded with respect, care and comfort in the case of foreigners, should be regarded as highly reprehensible in the case of Japanese. In future will the Japanese soldier be as likely to regard captivity with the same degree of humiliation as of old? It is not suggested that the German prisoners of war should be treated less kindly than they are, but that every precaution should be taken to preserve the troops of Japan from an example that might exert an unfavorable influence and weaken the time-honored spirit of the nation as expressed in the Japanese soldier.

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Ship Subsides

The *Japan Times* says that the following table shows how the Ship Subsidy Bill framed by the Government, will compare with that of its predecessor:

EUROPEAN LINE

	Previous Bill	New Bill
	Yen	Yen
1915	2,003,992	1,932,806
1916	1,982,567	1,811,567
1917	1,920,690	1,754,196
1918	1,850,433	1,687,805
1919	1,729,847	1,569,672

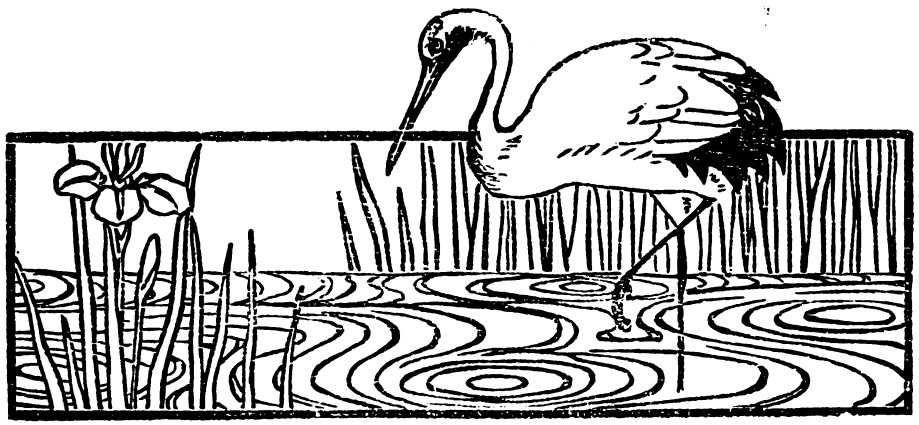
AUSTRALIAN LINE

1915	236,374	183,206
1916	238,807	173,808
1917	220,214	160,253
1918	233,897	169,470
1919	250,040	188,497

SOUTH AMERICAN LINE

1915	341,819	303,641
1916	334,844	297,558
1917	327,468	291,211
1918	320,293	284,863
1919	304,483	269,350

With reference to the American lines, the Government has calculated about 2,500,000 *yen*. Although the Tacoma and Seattle services have been amalgamated into one line, as a measure of adjustment, the subsidy for the San Francisco line has seen some increase.



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